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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JULY, 1917

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Theosophy and War

HOW many of those who read the title, "Theosophy and War," have a feeling of wonder that members of The Theosophical Society can countenance war; since our First Object contains the words, "a universal brotherhood of humanity, without distinction of race?" Is there not a flagrant contradiction in the fact that The Theosophical Society in Convention has just passed resolutions enthusiastically endorsing the entry of the United States into the war against Germany? Yet as much as two years ago, an earlier Convention passed resolutions urging that very action, and urging it precisely in the name of our First Object, precisely in the name of universal brotherhood; and we, members of The Theosophical Society feel triumphant at the decision of the United States; we feel enthusiastic gratitude for the splendid majorities by which both the Senate and the House of Representatives have voted for that action and have proclaimed the obligation of universal military service, in this righteous war.

Is there not, seemingly, a flat contradiction in this? For many people, perhaps, there is. And our present purpose is, to make clear that there is no contradiction; that we are bound, by the spiritual principles which we support and which bind us together, to take just this action; that, in a profoundly real sense, this is pre-eminently our war.

A closer reading of the First Object of The Theosophical Society will suggest, what is the deeper truth: that we do not hold that the universal brotherhood of humanity is already existent, manifest in the present life of the nations. It does exist eternally in the heavens; but it is up to the present made manifest only in the spiritual world; only in the Lodge of Masters, in whom so many of us believe. We believe in a spiritual brotherhood, a brotherhood of our immortal souls, not a material conglomerate; our First Object is, "to form the nucleus of a universal brotherhood of humanity," to be realized in the far distant future; not to proclaim a brotherhood already existing.

On what spiritual principle must that future brotherhood be founded? On the principle of spiritual liberty, the liberty of each soul, of each group of souls, of each nation, to unfold and develop in freedom, according to its own inherent divine character, its own inner divine nature, the revelation of which has been entrusted to it by the Supreme Eternal. In this sense, the spiritual character of each man, each group, each race and nation is sacred; the unfoldment of that inner, spiritual nature according to its own law and individuality, is a most sacred obligation. We are, therefore, opposed to the levelling internationalism which would obliterate distinctions of race, as we are opposed to movements which seek to obliterate the spiritual difference of sex, and for identical reasons. Unless there be difference, there can be no harmony, no melody even; nothing beyond the monotonous strumming of the tom-tom. Harmony and melody are possible, just because the seven notes of the scale, and the scales themselves, have each one its profoundly distinctive character, wholly unlike any other. And we look for the fine music of that larger harmony which God will play on the seven strings of the races of men. The differences of these races spring from, and make manifest, in the belief of many of us, the deep, eternal differences between the seven Rays of the Logos, the everlasting Word of God.

Therefore, in our profound conviction, there is no elect and chosen race to which the All-Highest has given to dominate other races, to deny and obliterate their national spirit, to force them into a hard monotony. In this sense, there can be no "chosen people"; though there may be races elect through heroism and the power of sacrifice. Therefore this war against Germany and Germany's coadjutors is preeminently a Theosophical war; because Germany and the German spirit are based upon a dogma which cuts at the root of our faith; because Germany seeks with brutal violence to break the strings of the divine instrument, to make the eternal harmonies forever impossible, to replace them by the harsh monotone of the savage's tom-tom.

It is well worth while, at this point, to demonstrate this German dogma; to show that the brutalization of other races is not merely the boast of her bragging generals, but the cardinal principle of her national creed, the first principle of her spiritual life, if one may apply that word to a principle which directly violates the deepest spiritual law. The seeds of the German evil were sown precisely by those men who are exalted as the supreme revealers of the German spirit: by Kant, by Fichte, by Hegel, who prepared the way for Nietzsche, for Treitschke, for Bernhardi.

As concerns Kant, a Frenchman who has studied him profoundly, in the clear and critical spirit of France, has recently written: "As for the *Critique of Pure Reason,* the fundamental and irremediate distinction between the 'I' and the 'not-I' ends by discrowning science of

its character of certainty, and by dethroning reason. Our supposed incapacity to conceive the essence of things and beings imposes upon us the state of doubt, of phantasy, of permanent arbitrariness, benumbs us as regards the external world, and loses itself, now in a gloomy and sulky scepticism, now in a haughty refusal to come to a conclusion. It is the school of mental paralysis, of dreams that lose themselves in the void, of chimeras regarded as divine. Everyone has his cloud-zone, his refusal to come to an understanding on certain fundamental principles which are neither restrictive nor prohibitive, his refusal to be bound (religio). . . . All the systems founded on the sensible to the detriment of reason owe their origin to Emmanuel Kant. He is the father of that squinting view, of what I shall call that mental double-vision, which decomposes the aspect of life, of the real, into two elements thenceforth incapable of coming together again: the conceiver and the conceived, the perceiver and the perceived. . . . We know whither leads, and has always led and will lead, this road: to individualism. . . . This is strikingly conspicuous in the very text of the fundamental law of Practical Reason: 'Act in such a way that the maxim of the will may at the same time have validity as a principle of universal legislation.' . . . In the wake of these words come Fichte, Stein and Bismarck, the militant nationalism which springs from the Kantian criticism by the extension of the sacred and inviolate 'ego' to the German nation."

The extension of the sacred and inviolable "ego" to the German nation was elaborated by Fichte and Hegel. Fitchte, in his Addresses to the German Nation, delivered in Berlin in the winter of 1807-1808, carried Kantian individualism forward to the bellicose conception of the necessary predominance of the German state. One of the old tribal Teutonic names was "Alleman"; Fichte bases on this name the dogma that the German is "All-man," essential humanity. His famous Addresses preach that the Germans must dominate humanity, because their All-manism gives them "the power to reach everything and to absorb everything in their nationality." He affirms that Germany is "the chosen people." Germany is not a people; Germany is The People. In speaking of Germany, one should say: The People, as one says, The Bible. Germany is The Race, not one race among others but the typical race. Germany is Humanity, because Germany alone retains the primitive model of man, which has been defaced in other lands.

Germany is Humanity. . . . Here, then, according to Nietzsche, another prophet of theirs, is the portrait of that Divine Man: "those very men are to the outside world, to things foreign and to foreign countries, little better than so many uncaged beasts of prey . . . they revert to the beast's innocence of conscience, and become rejoicing monsters, who, perhaps, go on their way, after a hideous sequence of murder, arson, violation, torture, with as much gaiety and equanimity as if they had merely taken part in some student gambols. . . .

Deep in the nature of all these noble races there lurks unmistakably the beast of prey, the blond beast, lustfully roving in search of booty and victory. From time to time the beast demands an outlet, an escape, a return to the wilderness . . . Germany is Humanity. . . ."

Hegel set the keystone on the arch of militant Pan-Germanism. "We Germans have received from Nature," he said, in his lectures before the Berlin University in 1816, "the supreme mission to be the guardians of the sacred fire, as to the Eumolpides of Athens was confided the preservation of the Eleusinian mysteries, and to the inhabitants of Samothrace that of a purer cult, as in times past the Universal Spirit gave to the people of Israel that from the breast of that people the spirit should come forth renewed." Hegel proclaimed that the State —meaning, of course, the German State—was absolute power, and should be venerated as incarnate God. Whence it results, according to him, that there are no moral relations between States. From this, it further results that each State, in determining its conduct, can consult only its own interests and its own power. Victory is, for the people that wins it, the irrefutable proof of its right to conquer. History, which records the struggles, the defeats and victories of peoples, is the judgment of God Himself. This Hegelian gospel is thus rephrased by the German philosopher of history, Treitschke: "God no longer speaks to princes by prophets and by dreams; but there is a divine vocation whereever an occasion is presented to attack a neighbor and to extend one's own frontiers." The Pan-German prophet, Bronsart von Schellendorf makes this quite concrete: "We proclaim from henceforth that our nation has a right not only to the North Sea but to the Mediterranean and the Atlantic as well. So we shall annex successively Denmark, Holland, Belgium, the Franche-Comté, northern Switzerland and Livonia; then Trieste and Venice, and finally the north of France, from the Somme to the Loire. . . . We must not lose sight of the task of civilization laid upon us by the will of Heaven." Finally, Maximilian Harden: "Germany strikes! When she has subdued new realms for our genius, the priests of every faith will bless the God of War."

So the gospel of the German War Office, which showed its faith by its works—in Belgium—is likewise the gospel of the German philosophers, of the German universities. It is equally the teaching of the German church, as is demonstrated by a book of sermons recently translated, with the title, "Hurrah and Hallelujah!", which, among other startling blasphemies, teaches that "Humanity is to be redeemed by the Passion of Germany."

This, perhaps, makes sufficiently clear that the German gospel is a negation of fundamental spiritual law, and will, if logically put in force, lead to the spiritual annihilation of Humanity. So it becomes equally clear that to this gospel every follower of Theosophy must

stand unalterably opposed. Light and darkness are not more opposed than is Theosophy to this German dogma.

But, it may be said, should not Theosophists limit themselves to a moral and spiritual opposition? Is there not something radically untheosophical in this ardent support of war, even for a righteous end? That plea is, it seems to us, equally bad in religion and in science. Taking the religious standpoint, are we not taught that God, putting all good things within our reach, nevertheless demands that we shall toil and sacrifice to get them; and what is war but the organization of sacrifice and toil? What, after all, is the ultimate weapon of offence, but the human will, inspired by valour, of which all other weapons are but the expressions and contrivances? What is the final power of defence, but the courageous willingness to endure pain and death? A battle, with its guns and steel, simply represents the opposing pressure of two wills; and, hitherto, no other way has been found, in which these two wills can fight their contest. The battles, therefore, fought in France are the direct conflict of the will for righteousness against the will of evil.

Biological science teaches exactly the same lesson. We are deeply indebted to the great and reverent spirit of Darwin for demonstrating conclusively and with fullest detail, that terrestrial activity is a never ceasing "struggle for life," an unrelenting life-and-death warfare, in which the conflicting organisms must at every instant hold their own by fighting, on pain of instant and irremediable death. This warfare goes on, every second, within our own bodies, between the creative and the destructive forces; our medical science has quite clearly shown that maladies, epidemics, plagues are literally battles between the powers of life and the hosts of death. This scientific age of ours which, in its curious blindness, knows more of jellyfish than it knows of angels, which recognizes malefic bacteria but does not yet recognize devils—though certain departments of psychology may be drawing nearer to that recognition—nevertheless sees clearly this fundamental truth: life is war; its warp and woof are woven of everlasting conflict.

God has prepared for us infinite gifts, but on condition that we fight for them and win them; through conflict, every step of progress in material life has been won; through ceaseless life-and-death conflict. With spiritual life, it is exactly the same. If we want spiritual gifts, we shall have to fight for them. If we wish to establish the nucleus of universal brotherhood, we must fight for it, not merely in some theoretical field of argument, but on the battlefield. If a nation has incarnated in itself the active powers of evil, forces which would annihilate the spiritual life of universal brotherhood, and seeks by force of arms to maim and slaughter those who defend that spiritual life, then we must fight our battle on that ground, precisely at the point where the conflict is being waged.

For yet another reason, we who are followers of Theosophy and

members of The Theosophical Society are of necessity at war with Germany: the motto of The Theosophical Society is, "There is no religion higher than Truth;" and against truth, as against the faith of the plighted word, Germany wages ceaseless warfare. One man in Germany, Liebknecht, has had the courage to speak the truth; he is now in prison for it. He boldly said: "This war was begun by a lie; it is being carried on by lies." Maximilian Harden who, in other things accepts the German gospel, nevertheless has the candor to exclaim: "Let us abandon our contemptible efforts to justify Germany's conduct: have done with this lying attempt to deceive the enemy. We did not plunge into this formidable adventure against our will, as a nation set upon. We wanted this war, and we were right in wanting it. . . ." But even he says nothing of the lying attempt to deceive the German people, an effort which is still conscientiously carried on. An effort to deceive the German people; nay, an effort to deceive God Himself. At a solemn Mass, for peace, recently celebrated in Saint Stephen's Cathedral in Vienna, the Cardinal officiating, in the presence of the newly crowned Emperor and Empress, entered the presence of God with this same lie upon his lips, a lie twice reiterated in the course of one brief prayer. What more profound unfaith, what deeper insult could be conceived, to the Truth that we revere?

A pathetic, horrible belief in the power of lying; this, and methodical violation of the plighted word of honour, systematic, self-justified breach of treaties, which has given the world that striking phrase, "a scrap of paper." Who, in the last analysis, is the supreme arbiter and guarantor of covenants? Who, but God Himself? Is not the bond between God and man called the first covenant? What phrase did Saint Paul find, best to express the new relation between God and man, established by Christ's death? He called it "the new covenant," and the record of it is called, universally, the New Testament. Such supreme authority is there for the sanctity of plighted faith, the faith which Germany systematically and methodically breaks, whether it be the guarantee of Belgian neutrality or the humane rules of The Hague Conventions, to which Germany is a signatory.

That nation, therefore, seeks to establish a system of world domination on lying, on treachery, on the breach of the plighted word, and equally on systematic defamation. Are we not bound, then, as followers of Theosophy, as members of The Theosophical Society, whose motto is: "There is no religion higher than Truth," to fight against that system to the death, and to fight at every point where the conflict is waged?

But there is, in the minds of many people, a rooted misgiving: the thought that religion necessarily forbids war; that Christ himself has taught that war is necessarily sinful. The Theosophical Society

has, as an additional object, the comparative study of religions. It is, therefore, a fitting part of our task to examine this objection.

It appears to be true that Buddhism absolutely forbids war, and interdicts the taking of any life whatsoever, under any circumstances. But that extreme form of Buddhism equally sets itself against every form of worldly life, and would turn all men into monks and nuns. Let the pacifists, therefore, who take their stand upon this principle, carry it to its logical conclusion, as do the Buddhist devotees; let them not be content to denounce war; let them renounce every phase of worldly and family life and take the yellow robe and the beggar's bowl.

But we may set against this, the older religion of India, in which the Warriors were the highest caste; the religion, whose scripture is the Bhagavad Gita, with such a sentence as this: "There is nothing better for a warrior than a righteous war." And this command was given quite literally, on the field of battle, on the eve of a mighty conflict. The whole of the Gita rings with the command, "Therefore fight!"

We have been told that the young men of our nation are going about downcast, dreading the horror of the trenches—which our allies have endured with uncomplaining valour these three years. This seems to us unjust to a courageous nation; but let us think rather of the splendour of the trenches; the white light of Eternity is beating down on them. The names of those who fall are written in the Book of Life. The Holy Powers will never forget.

Pacifists who entrench themselves behind the teaching of Christ habitually quote the saying, "Resist not evil." It seems to us that they misunderstand it; that the Master's true purpose was this: the Jewish nation had just passed through a period of savage wars; a fierce war lay immediately before it. The Jews had fought savagely, with the bitterest personal hatred, animosity, resentment. It was, we believe, to this feeling that the Master addressed his rebuke, forbidding, not warfare, but personal hatred and revengefulness. And in truth, no feeling is more opposed to the true spirit of the warrior, who must conquer personal feeling, as he must conquer the fear of death, if he is to fight effectively at all.

On the other hand, the highest personal commendation Christ ever gave, was to a soldier, to the centurion full of faith. Was there not then a perfect opportunity to rebuke the warrior's life, had the Master been so minded? Yet not a syllable of rebuke was uttered.

The Master's tremendous sentence has been often quoted: "Think not that I am come to send peace on earth: I am come not to send peace, but a sword." But perhaps it will be said that this is a metaphor, a parable. But surely this is no parable: "He that hath no sword, let him sell his garment and buy a sword." One would like to see that sentence blazoned above the doors of the Peace Societies, accredited to

its author. No; pacifists who take a religious ground should quote Buddha, not Christ, but they should follow Buddha to the logical limit. Above all, they should keep away from the Bhagavad Gita. We believe that, concerning Christ, they are completely mistaken. We believe that, in a very real sense, this is Christ's war; that the Powers and the soldiers of the Entente are fighting for the cause of Christ.

Again, there is confusion concerning the duty to forgive "until seventy times seven." Are we commanded to forgive the infamies committed by the Germans, the Austrians, the Bulgarians, the Turks? No; there is no such command. Christ's complete teaching is recorded in the third Gospel:

"If thy brother trespass against thee, rebuke him; and *if he repent,* forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, *saying, I repent;* thou shalt forgive him."

Neither on earth nor in heaven is there forgiveness for obdurate, unrepented sin. It is an obligation of honour, and of religion, not to forgive, but to exact reparation "to the uttermost farthing." The words again are Christ's.

There is a profound spiritual reason: only through the suffering of completest reparation can the soul of the evil-doer come to full realization of the evil done, and so work off the heavy burden of that debt, and come back again to spiritual health. It is, therefore, a debt of honour which we owe to these befouled and burdened souls, to aid them, by exacting the utmost reparation, to get rid of their lethal burden.

But the warfare of Christ, the warfare of the Spirit, has a far wider range. It touches every part of life, every task and endeavour. And, if we, members of The Theosophical Society, are full of a triumphant thankfulness that the nation among whom The Theosophical Society was founded has entered the war, we have a further object in view, besides the winning of this present conflict, and the crushing defeat of the nations that take their stand on lying, on cruelty, on treachery, on broken faith. For we hold that, as all life is warfare, so the lessons of this active war, now being waged in France, are eternal lessons and are to be applied throughout all life.

For the soldier is perfected through obedience—which is, in the last analysis, obedience to a spiritual principle—courage, discipline, complete self-sacrifice. And these are the requisites of the eternal warfare, the essential conditions of really good work, in any field whatever. Many a man of science is of necessity an ascetic; many have made a practice of fasting, in order to refine the perceptive faculties; while the willing endurance of hardship, in a spirit of self-sacrifice, is the invariable condition of many branches of research. And there must be the still greater sacrifice: the love of Truth for the sake of Truth, the entire readiness

to surrender one's own views and preconceptions, at a moment's notice, before the faint, dawning light of a new truth. This is, in the most real sense, obedience to a spiritual principle; this is true self-surrender. And only through such obedience and self-surrender has any real discovery in science ever been made.

Exactly the same thing is true of art. If a poet seeks inspiration, the divine infusion of the breath of beauty, he must of necessity sacrifice the lower perception to the higher, the lower to the higher self. He must go out of himself into God's idea of beauty, of harmony, of the inner truth of things, thereby informing and transforming the outer. Only when that transformation has taken place, only when outer things have been taken up, dissolved in the light of the spirit, and reformed along eternal lines, does the poet bring forth the substance of genuine poetry. And there must be surrender of the personality to that which is greater, truer than the personality. How was Shakespeare able to create type after type, both men and women? Only by going out of himself, into these other types, and infusing into them the breath of life. And so completely did he do this, that it is almost impossible to find, in his works, his own personality, his private view or preference in anything; in contrast, let us say, with Byron, whose own personality is in everything that he wrote. There is, in Shakespeare, a certain limitation, a reluctance to rise to the immortal part of man, to see the divine Logos in all men; and that limitation runs through all his work, which, therefore, speaks only haltingly to the immortal. So that the greater sacrifice of self, if he had risen to it, would have made him a far greater poet.

This rising to the immortal man, through self-surrender, is the doorway of all the best art. What gives Greek sculpture its supreme value?—what but the fact that it is a revelation of the divine in human form, a visible manifestation of the God in man? And without a real entering into the divine nature, preceded by the completest self-surrender, it would have been wholly impossible for the sculptors of Hellas to have rendered in lovely marble the godlike majesty of Zeus, the dignity and inspiration of Athene, the beauty of Apollo. Why is the painting of Italy supreme? Because it reveals the divine in human form, and with an inspiration, a tenderness, a realization of the beauty of holiness and of sacrifice that even Hellas did not reach.

Discipline too, the ceaseless effort to perform a task in exactly the right way, to attain to perfection in each detail of work, is a necessary element in all success, whether in art or science, in commerce or manufacture. Treatises have been written on the mathematical perfection of the Parthenon, in which seemingly straight lines are really most delicately calculated curves, allowance being made, not only for the pressure and stress of natural forces and the strength of materials, but

also for the effect of parallel or divergent lines upon our vision. What perfection of measurement, of proportion, of anatomy, in an Apollo. What a knowledge of the properties of colours, and of their effects upon each other, in a good Italian painting. And how many discoveries in science have been made, simply by the application of finer and finer measurements, by the conscientious application of what is finely called "chemical cleanness."

And, with sacrifice and discipline and obedience, there must be the most courageous devotion, the vigorous flow of the spiritual will, the immortal man in action through the mortal. Without that tremendous driving force, nothing real or great has ever been accomplished, or can ever be accomplished. And it is because the warrior in a righteous war must fill his heart with obedience, discipline, self-sacrifice and courage, that we believe in the divine revelation through a righteous war. This righteous warfare is essentially Theosophical, a splendid application of the Theosophical life. Take the three rules in Light on the Path: "Kill out ambition; kill out the desire of life; kill out desire of comfort." No one can be a soldier worthy of the name, who does not learn these three rules. And in the same inspired treatise, the divine self is called, not the Seer only, but the Warrior.

Because we believe in these principles, because they are of the very essence of true Theosophy, therefore we are heart and soul for this righteous war. Heart and soul, too, for the continued, conscious application of these same principles, when the forces of righteousness have won the war, inflicting final and crushing defeat upon the malignant and treacherous powers of evil. We are wholly consistent, therefore, in our joy and reverent gratitude that the United States is now enlisted in the war, taking a place amid the ranks of those who are fighting in this holy cause. This country has, we believe, high courage, great powers of devotion, though they be not yet fully evoked. But we have much, nay, almost everything still to learn, in self-surrendering discipline; very much still to learn concerning sacrifice. There is to be seen, in the streets of Paris, and of every town in France, a tragical inscription: "Mourning in twenty-four hours." When the hour comes for us too to read the same sign daily and hourly in our own streets, when the black livery of bereavement is as familiar to us, to the men and women and children of America, as it is to all in France, then we shall know something more of sacrifice, of sacrifice as a divine sacrament. And, if we are reverent and full of aspiration, as befits the soldiers in a holy war, we shall so deeply learn this divine lesson, that we shall carry it forward into the days beyond the war, and keep it as a purifying inspiration in every detail and act of life. In this way, this war against the foul and treacherous forces of evil may bring righteousness to reign on earth, and hasten the coming of the Kingdom.

FRAGMENTS

THE disciple starting on the Way seeks three gifts: liberty, life, and happiness. Deep within his soul he finds the desire for them, a flaming desire that burns unquenchably and ever more and more brightly as he contemplates it. Here, at the threshold, appears his first test, a test of his intuitive power to read his own heart, as well as to realize theoretically wherein true satisfaction consists. For the illusions cast upon the Screen of Life, which the untrained mind looks *upon,* not *through,* would tell him, by means of his lower senses, that the road to that which he seeks lies along the flowery path of self-indulgence, where glitter of lights, and blare of trumpets, and thrills of a mysterious excitement invite and fascinate him. All the wondrous mirage of psychic life lies spread before his inexperienced vision, and he is like a peasant boy in the midway of some great city. Here, as I said, at the very inception of his journey, he must possess the ability to discriminate; he must be able to turn off the artificial light of the lower world from the Screen upon which he gazes, so as to see through it to the reality beyond. Then this psychic world of apparent beauty and attraction is reduced to the tawdry ugliness and cheap imitation of the midway in the morning sunshine, possessing no allurements whatever, but sickening in its sights and odours,—empty, dust-blown, desolate. The experienced man of the world realizes these facts of the city's midway even in the midst of the illusions of the night, and so holds himself aloof and is not deceived. To him it represents no temptation: his enjoyments and ambitions are of a higher order, and therefore more intense as well as finer. In like manner, the occultist walks the midway of material life, experienced, balanced, understanding, and, because so completely understanding, never harsh or indifferent.

This truth—that the occultist is the grown-up, cultured, experienced man, in the midst of the ignorant, vulgar crowd of ordinary men, is rarely appreciated.

Before the beginner can have intuitive perception of these simple facts, he must have gained some mastery of his grosser senses; he must be able to hear somewhat above their clamour, to see through their smoke and fog, to free his mind from the vertigo they cause, and thus to think in spite of them. Until he can accomplish this to some degree, he cannot even start upon the Way.

For, at the threshold test, without the power to discriminate, the beginner will most likely plunge into the roaring maelstrom of sensation, fondly believing that the trinity he seeks exists there, and so be caught, perhaps for long periods of time, until the compassionate Law, which reigns even in Hell, casts him up out of its vortex, by the very process of its cyclic churning, and leaves him exhausted, half-dead, upon its margin. The awfulness of it lies in the possibility that life may even be altogether extinct, since for every personality there exists the danger of the "second death,"—only in fact to be avoided if that personality be welded fast to the immortal spirit.

If, however, the disciple starting on the Way, has glimpsed sufficient of these truths to keep him to the right turning (like the level-headed peasant boy who might say to his companions: "I don't intend to go in for that sort of thing; I came here to work and I am going to make the most of my chances"), and so by that fact steps over the threshold of immortal life and passes his first test, he is immediately confronted by an admonition, which may seem to him the denial of all his hopes—bidding him not to work for reward—to seek no results. He knows that liberty, life and happiness are what he desires, and in his eyes they are supreme rewards, worth all the sacrifice he is prepared to make. Without hope of their ultimate attainment, he can see no satisfaction in sacrifice or in labour; and so bewilderment, discouragement, perhaps bitterness overtake him, and he faces his second test, for the proper meeting of which a further enlargement of his perception is required. Many linger a long while over the solution of this problem, waving back and forth in vain endeavours, suffering greatly, held by this second curtain of the Screen and the illusions of the lower world upon it. Others have divined the trick at a flash, and their laugh is echoed back by the angels, as they pass through the mirage of the curtain's folds.

Results? No! If we seek a result, we seek (and find, God help us) a transient thing; for that which ends, which in its very nature *is* an end, cannot be immortal. Therefore the liberty which is a result, cannot be the real, the eternal liberty; nor the life and happiness which are rewards, the everlasting ones we crave. A trinity of Being is our desire, not mere endlessness of extension. We desire fulness of realization, completeness of possession, an eternity of joy, illimitable, inexhaustible consciousness,—God.

A reward is but a fragment of this; a goal, a temporary stop-

ping place, a result, a finality,—on the other side of which there must be a blank or a recommencement.

So our admonition really means this: that we are to seek the whole, not a part; that we are to be content with nothing less than everything. And because we are thus admonished, we find a dazzling promise held before us: encouragement, not its reverse. Also we see our danger: that to seek anything less than the whole, is ultimately to lose even the part. For the reward slips away, becoming stale; the result proves unsatisfactory or dead (unless we stultify our own power of growth, in which case both we and our reward die together).

We become aware that the desires for liberty, for life, and for happiness are the cries of the immortal soul for the God from whom it came; and that we may climb back to that Bliss which is both our origin and our heritage, on the arm of the dear Master whose child we are.

Liberty, therefore, cannot be licence, but consists in self-restraint, leading to complete self-mastery on every plane of consciousness: the self-mastery essential to realization of any kind; the detachment which alone gives perspective, without which sight is myopic to blindness.

Life, to be worth having, must be that which has been laid down in glorious proof of this self-mastery; not the torn bit snatched in a selfish scuffle, too crumpled and meaningless, when won, for any other purpose than to be tossed aside. For one of the paradoxes of life is that we must either surrender it, and so gain it; or else seize it, later to cast it aside because, in the very seizing, we have made it worthless; the divine law being thus unfailingly operative. We can defeat our own ends, but never its ends.

Happiness is the essential fruit of the liberty of renunciation, as it is the heart of life; and it has no smallest participation in the life of self-seeking and anarchy, nor in the excitement which the powers of darkness provide to cover its absence or to deny its existence. Our bodies are made of the roadside dust, but our spirits are made of the stars; and our souls are one with flowers and spring sunshine, and the breath of the summer light, and the colour of the trees in autumn, and the cold whiteness of the mountain snows.

O Lodge of Life, God's treasure house on earth, in thee are locked these mysteries of Eternal Love, safe from the devils of the lower world who storm its heights in vain; safe from the traitors lodging in our hearts,—kept for our heritage forever.

CAVÉ.

THE HEART OF FRANCE

"When Jesus was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?"

[*Jesus replied*] *"The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."* —*Matthew XXI,* 23, 43.

NOTHING succeeds like success. Since 1870, the nations of the world, idolizing the Prussian conquerors, have gone to school to Germany, with the desire to imitate German efficiency and success in the educational system, in manufactures and trades, in matters musical, artistic and scientific,—even in matters religious, declaring that one's faith should be modified to accord with the most recent speculations of some theological professor. This worship of success—German success—was true of England, of America, and to a considerable extent, of France herself.

To-day the appalling principles of evil that animated the dazzling activities of Germany, intellectual and practical, are revealed to us—if we have eyes open to see through the veils of prosperity and self-indulgence and self-satisfaction.

Principles of Evil! Our blind worship of efficiency and success was misplaced: To-day, we can admire in Germany, and in the Germans, only the zeal and whole heartedness with which they execute their principles: "the children of this world are in their generation wiser than the children of light."

The success that America, since the Civil War, has been worshipping, along with the rest of the world, is the illusion of material prosperity, the fallacy of apparent success. France is destined, however, to strive for real success, to bring to completion the stupendous undertaking of which the Easter Resurrection marks a victorious stage—the establishment, namely, of one law, one will, one realm,—in earth as in Heaven,—and one supreme ruler, Christ the King. The real France has been coming to herself again, during these eye-opening years of struggle with evil. Let us hope she will come to clear recognition of the duty to which, through old vows, she stands committed.

The history of France, its legends and traditions, bear witness to this self-devotion of France to the cause of Christ. A widely accepted tradition narrates that some time after the Ascension, the Jews constrained certain of the most fervent of His followers to board a dismantled vessel and deliver themselves to the mercy of the waves. Among them were the three Maries, Martha, Lazarus and St. John. Con-

ducted by Providence, the bark touched the shore of Provence at the extremity of the Isle of Camargue. The poor exiles, miraculously delivered from the perils of the sea, journeyed throughout Southern Gaul and became the first apostles. One of the Maries withdrew to a cave in the desert of Sainte-Baume, to meditate and to pray. St. John returned to the East. Those who remained received further instruction from the Master upon many points that had been interrupted by the shortening of His brief period of work. Their lives of prayer consecrated the neighbourhood which continued to be their headquarters, and made it, for future generations, a centre of religious life and force. So renowned indeed did it become, that later, the young convert, Patrick, journeyed thither to deepen his hold upon truth, carrying back thence to Ireland and Scotland the impression he received of the Master as a Living Teacher and Friend. The sojourn of the holy band has only the authority of tradition. But even as tradition, we can see in that life of consecration and prayer, a force that contributes toward understanding the inspiration of the first King of France, Clovis. The conversion of Clovis was not that of a savage chieftain who suddenly decides upon baptism for himself and his tribe. Clovis was a statesman. He had unified warring factions, created an entity, a state. Like any other artist, or creator, he did not relish the dismemberment of his production. He had long been married to a Christian Queen; he enjoyed, for years, personal friendship with St. Genevieve; he was not ignorant of the Christian teachings and claims. The kindling of his flame was effected on the battlefield. He knew that the issue of the battle would be decisive either for the destruction or the preservation of the state which he had been instrumental in forming. There are two elements in conversion: first, a recognition of one's own powerlessness against overwhelming odds that seem destined to victory; and, secondly, a recognition of the Master's ability to triumph over those very forces that threaten to crush us. Need, personal need, outer or moral need, brings men to conversion. As I read the story of Clovis's conversion, I interpret it in this way. His personal need and desire—to preserve his state—in a dire strait, drove him to invoke the Man God whose existence he had long pondered. His cry for help, brought him, I believe, some consciousness of the Master's presence, of the Master's human sympathy with his aims, of the Master's compassion for him in his extremity. Then, recognizing the magnanimity of the Master's interest and sympathy, as a great nature would, Clovis threw himself in self-abandonment on that divinely human heart which beats only for the happiness of men, His children. With gratitude, and compassion and love, kindled by these very qualities in the Master, Clovis gave his all to Christ. He did not, as we do, present that vague and damp thing that we think of when we use the word "soul;" he did not reserve for himself all that makes life interesting. Clovis gave himself body and soul, all that he was and had, his treasure, his state. His power of vision was sharpened as his whole past life moved before his

eyes in that moment of extremity. He recognized how worthy indeed his long efforts had been, but, also how small had been his own part in that undertaking. For, with death threatening, he understood facts that before he had misunderstood. He saw that his worthy ambition was not a goal suggested by his own active intellect, but an inspiration given by the Royal Master who endeavours to guide men aright through their own unwise scheming. He saw that his part had not been that of originator, but of executor—he had carried out, in some measure, the designs entrusted to him. He recognized the Living Christ, standing before him, as the Source of all that had made his life worth while—he saw his ambitions proceeding from the mind and the heart of Christ, a part of Christ's beneficent plan for the world. He saw the Living Christ as the Goal toward which all the true desires of his nature tended. In an ecstacy of humility and gratitude, Clovis threw himself before those Royal pierced feet; "This thing for which I have sweated and bled, this people, this nation, this kingdom, it is not mine, O Christ, but Thine. Make it the beginning of Thy Kingdom on earth." Then, rising to his feet, with a sense of vaster issues now at stake,—no longer his kingdom, but Heaven's colony that was to be saved or lost, Clovis rushed into the thick of battle and won.

Such was the conversion and the donation of Clovis! Such was the consecration of France to copartnership with Christ in His work of reclaiming the bad lands of humanity— to make the stone heap and sand stretches of man's heart a blossoming garden. That great unfinished task of the Master's includes not only the vague benefits that we associate with our immortal souls; it includes also instruction in the arts and sciences, in the principles of government, in moral and social virtues and graces—His task is to civilize and humanize man.

An editorial in the *New York Tribune* for March 14th, 1917, headed *France and the Disease of Democracy,* contains these sentences: "The latest crisis in French politics again discloses that disease which has been revealed in all three of the great democracies during the present war crisis. Like Britain, like the United States, France is to-day at the mercy of parochial politicians, elected primarily because of their concern for the selfish and petty interests of their districts and without regard to the questions affecting the life of the nation. . . . Politicians who at a moment of national peril think of their own political fortune and of the power and of the prestige which they deem their right." One may, surely, without discrediting democracy as a whole, turn back to the outgrown monarchical period of France for an example of rulers who were not politicians, men who were forgetful of self-interest, and who led France to give herself lavishly for an ideal. Bernard of Clairvaux and St. Louis! What splendid leadership those names recall! St. Bernard drew men after him to whatever cause it was his duty to champion. How shadow-like contemporary senators and ministers are when we recall Bernard's courage and power! How drab their acts! One longs for personal

heroism to equal St. Bernard's on that early morning in the old church of Aquitaine. He was celebrating Mass; there was a thronging congregation; the Duke of Aquitaine was present. This Duke was opposed to Bernard in an ecclesiastical matter that affected vitally the political situation of France. Conference and argument had failed to change the Duke's opinion. Suddenly, at the moment of the Elevation, Bernard puts the Wafer back on the altar, leaves the Sanctuary, and strides resolutely through the congregation to the Duke's side. The ducal men-at-arms are on guard. Bernard is only a monk—and is in his opponent's fortress. But unflinching and unabashed, he demands of this provincial ruler how long he will keep his King waiting.* The terrified Duke drops to his knees and promises everything—to escape Bernard's intolerable countenance. St. Louis is praised even by a historian who rates men and events from the material standpoint of political economy. "From this time forth," writes Professor J. Moreton McDonald, referring to St. Louis and the Crusades, "wherever she fought, whatever cause she adopted, France stands out as a real nation, endowed with glorious and peculiar national qualities." Is triumphant democracy, in France, in America, in Russia, making herself loved through such noble leaders? "St. Louis made kings so beloved," writes Georges Goyau (of the *Revue des deux Mondes*) "that from his time dates that royal cult, so to speak, which was one of the moral forces in olden France, and which existed in no other country of Europe to the same degree. Piety had been for the kings of France, set on their thrones by the Church of God, as it were a duty belonging to their charge or office; but in the piety of St. Louis there was a note all his own, the note of sanctity."

Joan of Arc is less of a mystery, if one believes that the Master accepted Clovis's donation as simply as Clovis made it. Such a gift involved France in the way of sacrifice, the Way of the Cross. Judging merely from the view point of the world, there are Americans who would conclude that the subjection of France to England, in the 15th century, would not have been an irreparable injury—though, to-day, we unequivocally conclude that the pollution of a square inch of non-Prussian territory by Teuton barbarians is a calamity disgraceful to every non-protesting nation that calls itself civilized. England is a land with the ideals of a gentleman; it is valorous and heroic. It is a worthy thing to spread the ideals and practices of a gentleman; it upbuilds and civilizes. But for all his preciousness—and, in America, one is in no danger of overestimating those qualities which make up a gentleman—there is a vast difference between a gentleman and a Christian. A gentleman may be an incipient or unconscious Christian. But a Christian is a conscious gentleman. Between those two stages, unconscious and conscious, there is a difference like that between the innocence of a child and the purity of a man. A child is morally clean because

* i. e., waiting to descend from Heaven into the Wafer.

it is ignorant of evil; while a man who is pure has had to learn the existence of and to face all evil, continuing clean, however, in spite of that knowledge. Had France been subjugated by England, she might have had no despicable fate, yet humanity would have lost those qualities and charms which the ideals of a Christian add to those of a gentleman, completing them. For France is the thin end of the wedge that the hands of Heaven are driving through the hardness of this world. To rescue the wedge, the Powers of Heaven sent Joan of Arc against the English, who at that period were threatening the national unity of France.

No other explanation than that explains the mysterious peasant child, who, in the presence of ancient peers, shone with a courtesy which she had learnt, as an old chronicler puts it, in the court of Heaven. Do you know that military experts who have studied the tactics of that 17 year old girl, declare she possessed a knowledge of artillery tactics, worthy of modern times? If she learnt courtesy in the court of Heaven, why may she not also have learned, from Michael and his Angels, military and artillery manoeuvres? St. John, our holy Apostle of love, does not represent Heaven as a conference of pacifists—"there was war in Heaven," he wrote.

A second peasant daughter of France, a 17th century nun, the Blessed Margaret Mary, is less known to us, aliens and Protestants, than is Joan of Arc, only, I think, because her mission and outer life are less dramatic and tragic than Joan's. Her mission is, however, of no less significance. For through her, we have learned again, what we constantly forget, the secret of the Master's continued humanity. He came to her, not in a morbid vision, but bodily, in the chapel and garden of her convent, telling her in plain human words, that He is Man as well as God, and that His human Heart differs from other human hearts in no way save in the excess of its love and desire to be loved. "I thirst for the hearts of men," He said to her. By His direction, that obscure nun sought to reach the great King, Louis XIV, to give him the message from Heaven's King—that the banners of France would triumph when Heaven's symbol, the Master's human Heart, was blazoned with the heraldic devices of earth, and France openly ratified her consecration vows and undertook what her saints and rulers had pledged her to—the adventure of the Cross.

We should be erring gravely to think that this religious fervour and aspiration is a thing of the past, and that modern-day France is only the happy hunting ground of pleasure seekers. France produced as rich a harvest of saints in the nineteenth century as in the twelfth and thirteenth. While the froth of life flecked the streets of Paris, and narrow viewed politicians were turning venerable religious centres like Clairvaux into prisons and workhouses, the religious fire of France burned on, in what monasteries were left to it, and in the homes of the people. In the nineteenth century, among many others, there was Mother Barat, who founded the Order of the Sacré Coeur, with its admirable system of education for women of the upper class. The Carmelite convent at Dijon

trained Sister Elizabeth of the Trinity to a saintly life; and at Lisieux, that other Carmelite flower, Soeur Thérèse, opened in exquisite beauty. How truly gay is convent life, is shown in the pages of her Autobiography. She died in 1897, aged twenty-three. Her letters, her talk, bind contemporary France in with the traditions of the older centuries. What human charm and humour there is in her narrative of spiritual things. Here is an account given by one of the novices whom Thérèse guided with counsel:

"Being somewhat of a child in my ways, the Holy Child—to help me in the practice of virtue—inspired me with the thought of amusing myself with Him, and I chose the game of ninepins. I imagined them of all sizes and colours, representing the souls I wished to reach. The ball was—love.

"In December, 1896, the novices received, for the benefit of the Foreign Missions, various trifles towards a Christmas tree, and at the bottom of the box containing them was a top—a rare thing in a Carmelite convent. My companions remarked: 'What an ugly thing!—of what use will it be?' But I, who knew the game, caught hold of it, exclaiming: 'Nay, what fun! it will spin a whole day without stopping if it be well whipped;' and thereupon I spun it 'round to their great surprise.

"Soeur Thérèse was quietly watching us, and on Christmas night, after midnight Mass, I found in our cell the famous top, with a delightful letter as follows:

To My Beloved Little Spouse
Player of Ninepins on the Mountain of Carmel.
Christmas Night, 1896.

My beloved little Spouse,—I am well pleased with thee! All the year thou hast amused Me by playing at ninepins. I was so overjoyed, that the whole court of Angels was surprised and charmed. Several little cherubs have asked Me why I did not make them children. Others wanted to know if the melody of their instruments were not more pleasing to Me than thy joyous laugh when a ninepin fell at the stroke of thy love-ball. My answer to them was, that they must not regret they are not children, since one day they would play with thee in the meadows of Heaven. I told them also that thy smiles were certainly more sweet to Me than their harmonies, because these smiles were purchased by suffering and forgetfulness of self.

And now, my cherished Spouse, it is my turn to ask something of thee. Thou wilt not refuse Me—thou lovest Me too much. Let us change the game. Ninepins amuse me greatly, but at present I should like to play at spinning a top, and, if thou dost consent, thou shalt be the top. I give thee one as a model. Thou seest that it is ugly to look at, and would be kicked aside by whosoever did not know the game. But at the sight of it a child would leap for joy and shout: 'What fun! it will spin a whole day without stopping!'

Although thou too art not attractive, I—the little Jesus—love thee, and beg of thee to keep always spinning to amuse Me. True, it needs a whip to make a top spin. Then let thy Sisters supply the whip, and be thou most grateful to those who shall make thee turn fastest. When I shall have had plenty of fun, I will bring thee to join Me here, and our games shall be full of unalloyed delight.—Thy little Brother,

JESUS."

It is not the convents alone that produced heroic religious souls. There are noteworthy examples of aspiration in the secular life of France. Some individuals of this class have become known through their literary work; others remain entirely obscure. Charles Péguy and Ernest Psichari are among the former. Péguy died leading his division at the Marne. When the call to the colours came, in 1914, he was urged not to volunteer so as to save his talents for his country. With a clear perception of spiritual values, and realizing that, in a truer sense, he would be saving his talents by death in battle, he replied: "What I am about to do is worth thirty years of writing." One aim of his writing was to awaken his countrymen so that they might claim their great inheritance from the past. He held up to the new generation the ideal of nationalism, of a chivalrous and Christian France, continuing in the 20th century the aims which had kindled the saints and heroes of ancient and mediæval years. He wrote of France: "The Pharisee nations call thee light minded, because thou art nimble. But God says: I have weighed thee and do not find thee light in the balance; people that designed the cathedral, I do not find thee wanting in faith; people that invented the crusade, I do not find thee wanting in charity; and, as for hope there is none elsewhere than in France." Péguy's friend, Psichari, who has also given his life in the war, is an even more conspicuous example of reaction against the scepticism that, for a period, was fashionable among the Intellectuals. Psichari was the grandson of Renan. He grew up in his grandfather's mode of thought. Then, as a soldier, he passed through a phase when his religion of doubt failed him—he came out of the struggle, established in the religion of faith. When he died, in the retreat from Charleroi, he was a member of the Third Order of St. Dominic. He left a record of his intellectual and spiritual development, interwoven with a thin veil of romance, and published as *The Voyage of the Centurion*. Here is a paragraph from that book which describes the awakening realization in Psichari of what his country, France, really stands for, in the history of civilization: "He has been sent there by a people who know well what blood of the martyrs is worth. He well knows what it is to die for an idea. He has behind him twenty thousand Crusaders—a whole nation of those who have died with drawn swords, with prayers fixed on their lips. He is the child of that blood. It is not in vain that he suffered the first hours of exile, nor that the sun has burned him, nor that solitude has wrapt him under her great veil of silence. He is the

child of pain. . . . 'Thou art not the first,' says a voice which he did not recognize—it is the voice of the motherland which he has railed against—'thou art not the first that I send to this infidel land. I have sent others before thee. For this land is mine, and I have given it to my sons, that they may suffer there, that they may learn suffering. Others have died before thee. And they did not ask these slaves to teach them how to live. Look, my son, how they bore themselves in this great undertaking, in this great French adventure, which was the adventure of the pilgrimage of the Cross. . .'"

A diary edited by the Reverend A. Poulain gives a glimpse into the interior of French homes. It reveals a life so different from what most Americans find on the sidewalks of Paris. The volume is a spiritual autobiography; the writer's name is not revealed. She is referred to as Lucie Christine; her life covers the period from 1870 to 1908—what we think of as a decadent and irreligious section of French History. She was the mother of a family, and raised her children dutifully, while, at the same time, leading an interior life of great fervour. Her aspiration brought her some realization of Christ as a living Master and Friend. One entry reads thus: "Jesus came to visit me. . . . I also saw around Jesus the souls of the Elect . . . interceding for the world, for France, for our congregations." Then there is this: "This morning I asked of Jesus and obtained in Holy Communion that grace of union and of special vision in which my Communion and second prayer of yesterday entirely consisted. By this grace, which I have spoken of for a long time past, the soul sees Jesus in the place of her own poor being and loses the sentiment of her own presence in the Presence of God. She sees with her interior sight the Son of God made Man, the second Person of the Adorable Trinity, with His Two Natures. In place of her own poor being she finds the height, the depth, the breadth, the sublimity of God. She does not see this as if God had expelled her from that place, but as if she had been absorbed and transformed into God Himself; she loses herself in the ineffableness of the Divine Ocean, and has no longer any consciousness of herself except by the exquisite sentiment which this vision, this knowledge which inflames her with love, procures her."

The records of these three individuals, chosen from many, show what was at work, silently in France, before the war came. All of us know what has been taking place since the war began. So splendid is that right-about-face toward religion that many pray, perhaps, that the war may not end, until the conversion of France is somewhat complete, and the whole nation understands its mission as His wedge. The happy sacrifices made by all classes in France will act as a spiritual momentum carrying the nation toward its goal. Misunderstandings of many kinds will clear up, between civic and cleric, between the Catholic nation and the claims of Rome which the nation is not inclined to take too seriously. The nation will reestablish its old direct connection with the Master, as many of its individual citizens have done. How great an advance for

civilization it will be when a single nation shall declare that it is waging war not for democracy, but for Christ's Kingdom! One of the good things brought us by the war is a letter from a priest, a sub-lieutenant of infantry, written on the eve of an advance which he knew would be perilous and in which he did receive a mortal wound. There is no pagan lament or gloom in this farewell to earth, but Christian joy flowing from direct knowledge that for a Christian death is gain. "To die young, to die a priest, as a soldier, during an attack, marching forward, while performing the priestly function, perhaps while granting absolution . . . to give one's life for the Church, for France, for all those who carry in their hearts the same ideal as I do, who are quickened by the same faith . . . and for the others too that their eyes may at last be opened to the light and that they may know the joy of believing: Ah! truly Jesus spoils me! How glorious it is! (Que c'est beau!). . ."

That is the spirit which burns in the heart of France.

C. C. Clark.

That piety which sanctifies us, and which is a true devotion to God, consists in doing all His will precisely at the time, in the situation and under the circumstances, in which He has placed us. Perfect devotedness requires, not only that we do the will of God, but that we do it with love. God would have us serve Him with delight; it is our hearts that He asks of us.—François de la Mothe Fénelon.

EASTERN AND WESTERN PSYCHOLOGY

III

PHYSICAL CONSCIOUSNESS: THE FIRST PLANE

THERE is a curious story in the Chhandogya, one of the oldest and most mystical Upanishads, which may be translated somewhat as follows:

The Devas and the Asuras—the angels and demons—both of them sprung from the Lord of Beings, strove together. The Devas sacrificed by offering the syllable Om; by this, said they, we shall prevail. They entered into the nasal breath with their aspiration; but the Asuras pierced it with evil; therefore through this, he perceives both that which is fragrant and that which is foul, for they pierced it with evil. And so the Devas entered voice with their aspiration; but the Asuras pierced it with evil; therefore he speaks both truth and falsehood, for voice was pierced with evil. And so they entered sight with their aspiration; but the Asuras pierced it with evil; therefore by it he sees both that which should be seen and that which should not be seen, for it was pierced with evil. And so the Devas entered hearing with their aspiration; but the Asuras pierced it with evil; therefore he hears both what should be heard and what should not be heard, for it was pierced with evil. And so the Devas entered mind with their aspiration; but the Asuras pierced it with evil; therefore with it he conceives both that which should be conceived and that which should not be conceived, by it he wills both that which should be willed and that which should not be willed, for mind was pierced with evil. And so there is this higher vital breath; the Devas entered this by their aspiration; the Asuras, coming to this, fell to pieces, as something would fall to pieces, by coming against a hard rock. Thus verily, as something coming against a hard rock would fall to pieces, so does he fall to pieces, who desires evil for one who knows this; and he who drives him away, he indeed is as a hard rock. Because of this, therefore, he does not perceive both things fragrant and foul, for he has driven evil away, and whatever he eats or drinks, by this he guards the lives.

The makers of this old mystical tale sought to show, in a parable, which, nevertheless, comes close to literal truth, that this two-sidedness runs through every phase of our physical perception: we see good and evil; we hear good and evil; we will good and evil; we act out good and evil. But there is in us the higher spiritual breath, the spiritual will and intuition; this the devils were not able to enter, but fell back from it, broken to pieces, as some brittle thing falls back broken from

a rock. And this spiritual breath, the power of intuition and spiritual will, nourishes and upbuilds the other powers, building up a dwelling of like nature to itself.

So far the parable. Its application to our subject—the plane or field of physical consciousness—is this: there are, as it were, two layers of our physical consciousness and our physical action, a lower and a higher layer; or, one may say, there are two ways of using each power, a lower and a higher way. The lower way is that which is inspired from beneath —pierced by the Asuras; the higher way is that which is inspired from above, breathed into by the aspiration of the Devas. Or, to put it yet another way, any act can be performed in obedience to either one of two motives: the motive of self-will, which is of the Asuras, the demons; and the motive of divine will, which is of the Devas; these two powers, the good and evil angels, meeting and contesting in every act and perception of ours, and we ourselves having the power to throw the victory to either side, to the Asuras or to the Devas, to the good angels or the evil, according as our motive is self-will or the divine will acting in us.

This sounds perhaps, not merely mystical but even mythical; this contest of good and evil angels in our every act. So it may be worth while to clear the air by showing that biology, the material science of life, recognizes just the same kind of conflict.

All organisms, in the view of biology, all living things, whether they be plants or animals, very simple or very highly developed, go through a series of acts. Plants draw in nourishment through their roots, chemical elements soluble in water, building materials in liquid form, such as ammonia, phosphoric acid, potash; they draw in, through the pores of their leaves, when these are exposed to sunlight, further nourishment from the air, carbonic acid, which is divided into carbon and oxygen; the carbon combining with the hydrogen in the water sucked up by the roots, the oxygen being breathed forth again. And so the plant grows, puts forth leaves and flowers, forms fruit or seed, and thus prepares for a new generation of that same plant.

But besides these evident activities there is a second range of activities, of far finer quality, which can hardly be detected in one generation or even in many generations; but which, in the long run, and when studied in large spaces of time, are seen to be immensely important. By virtue of certain forces—we can hardly yet call them efforts in the case of plants—certain forms of plant life progress; others halt and then retrogress, falling into degeneration. In the forests of the Carboniferous period, there were many kinds of trees. A few of them were the ancestors of the trees in our present forests; many of them have ceased altogether from the earth, or are represented only by dwarfish relations, like the equisetums, the mare's-tails of our marshes. There were, it would seem, in those ancient forests, certain individuals which, by the infinite accretion of small differences, were destined to develop into our present trees. There were others, by no means distinguishable at the

time, which were to fail in these infinitely numerous, hardly perceptible accretions, and were destined, in consequence, to die, to fall out of the battle for life and immortality.

The same thing, in a much more manifest way, in animal life. Biologists trace a line of ascent, up from primal protoplasm to our own bodies, so far the most perfect organism in the world. But, besides the organisms which lie along this direct line in an ascending series, there are other organisms without number, which diverged or fell away from the line by infinitely small gradations; organisms which have either ceased altogether to exist, like the extinct dinosaurs, or which, like the lower animals about us to-day, have taken directions of growth which can never lead up to the highest organic form; so far, they are as complete failures as are the animals which are actually extinct.

There is, therefore, the one line of complete success, the line which, according to biological theory, led up to our own marvellously formed and articulated bodies. There are, on the other hand, the many lines of failure. Each line is the sum of an infinite number of small acts or activities, imperceptible at the time, hardly perceptible even when taken in thousands; but, none the less, quite decisive. These and these acts and activities made for progression along the true line, the line of life and infinite upward progress; those and those acts and activities made for digression, for retrogression, for degeneration, for ultimate death and extinction. The geological strata are storehouses of forms which thus strayed from the path, of lines which have failed of posterity, of extinct peerages in the nobility of life.

So that, for each minutest act or activity, there were two possible ways: the way which would make for progression along the royal line; and the way which would make for digression, for retrogression. These two potencies, these two possibilities, or the forces which determined them, are the angels and the demons of our parable, the Devas and the Asuras. Where the Deva conquered, the activity was realized in such a way as to make for the upward path. Where the Asura won, the activity was carried out in such a way as to make for digression, for retrogression.

So far, the biologists have refused to speculate concerning these Devas and Asuras. They have gone as far as recognizing that these and these activities made for progress, whether they were activities of the whole organism, or activities within the organism—activities of the germ plasm. But they have been chary of telling us why, under what impulsion, the activity turned the one way or the other way. It just "happened" so, and is not susceptible of explanation. So they solve a mystery by a mystery. Darwin built up his whole fabric of evolution out of two things: the occurrence of favorable variations, which gave certain organisms an advantage over their brothers and sisters; and their consequent success, their survival in the struggle for life. Among their progeny again there were more gifted children and less

gifted; there were advantageous variations. Their fortunate possessors once more survived and begat sons and daughters, unequally endowed. And so it went on, until the coming of man, the king. The whole thing, the whole progression from the speck of protoplasm to Darwin himself, was the sum of happy accidents, of infinitely small drives forward, which were the outcome of sheer good luck.

Bergson saw that this is somewhat hard to credit: so many, so infinitely many minute special providences, playing the deciding rôle in this supposedly materialistic system. So he postulated an *élan vital,* a vital drive, at work from the beginning, and having, in a sense, a predetermined goal. Where, in each minute activity, the vital drive prevailed, that activity took place in the main line of progression; where the forces of inertia, of obstruction, prevailed, that activity swerved aside, and took its place in the line of retrogression. So we come back again to our Devas and Asuras.

Bergson evidently felt that the fortunate, the progressive activity, took place under the impulsion of a force from above, a force coming down into the material world from a spiritual plane above it; and that, when the activity of the organism responded to that force from above, the activity was a success; it made for progression along the royal road.

At the time, it would evidently be exceedingly difficult to discern between the successful activity and the unsuccessful; that which is to make for further progress and that which is to make for digression. Indeed, the appearances might well be against the truth. Thus, we may imagine that, among the Miocene apes, there were two contending parties, those who were for continuing their free, swinging life among the tree-tops, and those who were for coming to the ground. This serene life, we may imagine the tree-top party saying, gives us the free air of heaven; it makes for high security, and gives us wide horizons. Why should we go down to the earth, among so many dangers, to breathe a lower air? But the others took their decision and came to earth. The upshot is, that the tree-top party are still swinging among the tree-tops, in Further India and Borneo and Equitorial Africa, while the down-to-earth people have built Athens and Rome. This is, of course, only an illustration, a parallel; we do not at all vouch for its historicity.

But it seems clear that only through the event, the outcome, the arrival at the end of the road, can unfailing discernment be reached. It is easy, now, looking back along the biologist's line of ascent from the monad to the man, to say that these and these activities, these and these decisions, made for progression along the royal road, while the others, which may have seemed excellent at the time, made for retrogression and extinction.

The mystics, whether of the East or West, have always refused to accept Darwin's fancy that the infinitely numerous small forward steps took place by chance and were but happy accidents. And indeed, if we set it down baldly, there is something incredible in the idea that

the fine mechanism of the eye with its self-adjusting diaphragm in the iris, its self-focussing crystalline lens, to say nothing of the adjustment of the colour nerves, or the sheer fact of sight at all, has been built up by a string of happy chances; that the beauty of the lilies, the lovely melody of the thrush and nightingale, nay, such master-melodies as the Upanishads and the Gospels, are merely the accumulation of infinite happy chances which began to befall the monad, and which have been succeeding each other ever since. The mystics have always believed that the spiritual world above is perpetually shining through this nether world; that these lovely and wonderful things, the bird's song, the lily's radiance, the parables of the Upanishads and the Gospels, are all revelations of the spiritual world, breaking through the clouds of this lower world; nay, that each minutest step forward, in the whole evolutionary chain, is the direct response and result of a spiritual force and impulse impinging at that point, and creatively urging each living thing along the royal road.

The whole of our progress hitherto has been won through the battle of these forces that make for development, against the forces that make for retrogression and degradation; through the conflict between the Devas and the Asuras, the angels and the demons. And exactly the same law holds for our further progress, for every act and activity in our present lives; there is at each point, for each activity and act, the pull of the two forces, upward and downward; and our advance along this further road, the path of our immortality, depends on our discerning between the two, and responding to the upward pull. And, once more, just as it was infinitely difficult, at the time, to decide between the happy and the unhappy activity in the earlier field of development, as, for instance, in the controversy between the tree-top party and the down-to-earth party among the imagined Miocene apes, so it is infinitely difficult, at that point alone, and with only the knowledge belonging to it, to decide, concerning our present acts, to see which make for death, which make for immortality. But, just as it is easy enough, after the event, to say that the lazy abandonment of the activity of flight by the dodo and the great auk has meant the extinction of both; as it is easy, looking back along the biologist's line of ascent, to pronounce as to the rightness of each decision in the organic world, so it will be easy, when we have reached the end of the way, the goal of our immortality, to declare, concerning each of our acts, that this activity made for life, while the other held the menace of destruction; and therefore, it is easy now, for those who have attained, for those who have gained the journey's end, to say, concerning our present acts, that these are good and make for immortality, while those contain the seeds of ruin and of death.

What we need, then, for our further journey, is just such a diagnosis, a pronouncement by those who have attained, which shall touch all our acts and activities, so that we may eschew the evil and cleave

to that which is good. Therefore the first need of our mystical training is some method, or rule of life, which shall cover all our energies and acts, strengthening and approving the good, while warning us against the evil. It is a question of fine discernment of the impulsions which come to us from above, from the spiritual world, and which will gradually lead us forward and upward to that world, and of responding to these by act; as, in the biologist's long line of ascent, it was a question of discernment, by the developing organisms, of those activities which led onward and upward, as against those which led backward and downward.

Therefore, it would seem, all the great, ancient Law Codes, like that of Manu in India, or the Mosaic code, or the laws of ancient Egypt, are held to have been given by inspiration, to have been revealed from on high; and, in like manner, all the mystical rules, whether of East or West, are held to have been given by inspiration.

We may, at this point, give in outline certain of these codes and rules, making the attempt to see their underlying principles; to see why, and in what way, they try to make the discernment between acts to be performed and acts to be eschewed; the former making for salvation and immortality, while the latter make for degradation and death. One of the best versions of the ancient code and rule of India is that recorded in the Vayu Purana. The name of this revered scripture signifies The Ancient Book inspired by the Spirit; for Vayu, the Wind-god, is the Spirit, which "bloweth whither it listeth." We may preface the code itself by giving, for contrast with our somewhat sketchy outline of the Darwinian scheme, the ancient Indian account of the evolution of living beings on this earth, through the pressure of the spiritual world upon the physical world. It is simply an expansion, in vivid detail, of the pressure of spiritual forces which Bergson saw to be indispensable for any clear understanding of ascending development among beings.

Brahma, the Creator, formed mind-born creatures from his own body and resembling himself. When the Treta—Third—Age had arrived, and had gradually reached its middle, the Lord then began to form other mind-born creatures. He next formed beings in whom sattva (goodness) and rajas (passion) predominated, and who were capable of attaining righteousness, possessions, love and liberation, together with the means of subsistence. Devas, too, and Pitris, and Rishis, and Manus, by whom these creatures were variously ordered, according to their natures in conformity with the Yuga. When this character of his offspring had been attained, the self-existent meditated with love upon mind-born offspring of all kinds and of various forms. Those creatures, who were described by me to thee as having taken refuge in the world called Janaloka at the end of the Kalpa, all these arrived here, when he meditated upon them, in order to be reproduced in the form of Devas and of other beings. According to the course of the Manvantaras the least came first, being guided by destiny, and by connections and cir-

cumstances of every kind. These creatures were always born, under the controlling influence of, and as a recompense for, their good and bad karma. He of himself formed these creatures, which arrived in their several characters of Devas, Asuras, Pitris, cattle, birds, reptiles, trees, and insects, in order that they might be subjected anew to the conditions of creatures. . . .

This brings us to the ancient polity, the ordained order of civil and religious life, which is outlined in an earlier passage of the same scripture:

Brahma, the Creator, determined the respective duties and functions of all mankind. Lord Brahma ordained that power, the sceptre, and war should be the duty of the Kshattriyas. He then appointed, as the functions of the Brahmans, the duty of officiating at sacrifices, sacred study, the receiving of gifts. The care of cattle, commerce, and agriculture, he allotted as the work of the Vaishyas. The practice of the mechanical arts, and service, he assigned to the Shudras.

Having distributed to the classes their respective functions and occupations, the Lord then allotted to them abodes in other worlds for their perfection. The world of Prajapati is declared to be the abode of Brahmans practising rites; Indra's world that of Kshattriyas who do not flee in battle; the world of the Maruts that of Vaishyas who fulfil their duty; the world of the Gandharvas that of Shudras who abide in the work of service.

So far the Vayu Purana, the Ancient Book of the Spirit. There are two vital principles in this passage: the first is that, for each type of character or race, there is an ideal task, a type of work which will exactly fulfil that individual's need at that time and in that life, and will give exactly the right development to the spiritual powers which belong to that character; naturally, almost automatically, leading the soul forward along the royal road of progress. In a polity which had for centuries and even millenniums been stable, like that of ancient India, it was held that, under the orderly action of the law of Karma, each man and woman would be born into the class or caste which naturally fitted that soul, the situation in life which that soul had worked its way up to; thus, a Shudra who, faithful to "the work of service," had completed, in one or many lives, the tasks belonging to that state, and had learned its lessons and developed its powers, would, through Karma, be reborn as a Vaishya, thus inheriting the lessons of the next class, and entering into larger responsibilities. The faithful Vaishya would, in the fulness of time, be reborn a Brahman, and thus inherit the opportunity of study, of the practice of ritual, the whole rule of life belonging to that caste. Finally would come birth into the highest, the Kshattriya class, with the added responsibility of rule, with the obligation of war; so that the fullest exercise would be given to the spiritual powers of initiative and intuition, this exercise being safeguarded by the earlier and thoroughgoing training in service and the faithful use of

materials as a Shudra, in commerce and mutual exchange, together with the care of living and growing things as a Vaishya, and in the austerity and study of Brahmanhood. In a social and political age like ours, with its innumerable confusions, the path of life is far more difficult. But there is safety in the principle of duty, in that conscientious fulfilment of "the duties of our state," on which Christian teachers lay such stress. If we look upon our state of life as an opportunity to fulfil our duties, to develop the spiritual powers of endurance, of fidelity, of self-sacrificing devotion, we shall reap the fruits of such an ordered social polity as the Vayu Purana describes.

It is interesting to find that the Vayu Purana, like all the ancient books of India, lays the greatest stress upon just this moral attitude towards the duties of our state, declaring that: All external rites are fruitless for one who is inwardly debased, however energetically he may perform them. A man who bestows even the whole of his substance with a defiled heart will thereby acquire no merit—of which a good disposition is the only cause.

The second vital principle in the passage we have quoted is that contained in the verses which declare that, after death, the Kshattriya goes to the heaven of Indra, the Brahman to the heaven of Prajapati, the Vaishya to the world of the Maruts, the Shudra to the world of the Gandharvas. This is once more a parable, a symbolic statement of the law that the spiritual states attained, the planes of spiritual consciousness reached, depend upon the activities of the will in life, upon the faithful and self-sacrificing performance of duty; the true duty being, in each case, an expression of the spiritual needs, the spiritual stature, of each soul, at each stage of its progress.

We therefore find that the right performance of duty is the backbone of spiritual life, the firm foundation of mystical development, of spiritual consciousness. Without the faithful performance of duty, in the spirit of devotion and self-sacrifice, all supposed states of spiritual consciousness are delusions and highly dangerous delusions. They represent, not the true unfoldment of the spiritual man, with his larger consciousness, but fatal by-paths leading to degradation and extinction. So that the right performance of duty in the outer world is the only doorway of entrance to the inner world; and a wise consideration of duty, of the true duties of each state of life, must form the first chapter in every sound treatise on mysticism.

The principle underlying this is clear. The whole of evolution has taken place in obedience to the pressure of spiritual forces from above; therefore the life of every organism, of every being, which is on the royal road of progress, is, at each moment, an expression of spiritual forces working through physical life. Only by the reception of these spiritual forces and by complete correspondence with them, can right life be maintained from moment to moment; only thus can right progress be made.

Each stage of life means a larger endowment of consciousness, a greater exercise of power, than that of the preceding stage. Therefore it is imperative that this wider consciousness shall be developed along the true spiritual lines; that the power, the will, shall be used in perfect harmony with spiritual laws. And so we find that, for each class, for each caste in the system described in the Vayu Purana, duties are prescribed which will widen the consciousness and develop the will in unison with spiritual law.

The most primitive and elementary revelation of the spiritual law in the physical world is that which is contained in the nature and properties of lifeless substances, of wood and stone, of brass and iron, of silver and gold; therefore the handling of these things, the gaining of practical mastery over them, as artisans, was prescribed as the duty of the lowest class, the Shudra; this, with the obligation of service, the duty of obedience, which is the fundamental spiritual law, since only by implicit obedience to law can life be maintained at any point even for a moment.

The second revelation of spiritual law is the growth and development of living things, of plants and animals, the law of life. So this range of activities was prescribed for the second class, the Vaishyas, as farmers and tenders of cattle. So complete is the revelation of spiritual law in this world of growing things, that their activities were made the basis of an admirable book, Natural Law in the Spiritual World, which had been better named, Spiritual Law in the Natural World. So rich and detailed is this revelation that Jesus drew many of his parables of spiritual life from it: Consider the lilies; a sower went forth to sow; now learn a parable of the fig tree. . . .

Then, with Brahmanhood, came the study of spiritual life as recorded in the older revelations, the ancient Sacred Books,—the revelation of spiritual law through illuminated human consciousness; this, and the supervision of sacrifices, of acts done through devotion, in obedience to spiritual commandments.

And lastly, with the attainment of the highest caste, the Kshattriya, came the exercise of authority and power and the supreme training of righteous war. C. J.

(To be continued.)

How shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in the half which is withheld.—Jean Nicolas Grou.

"THE HEARTS OF MEN"

THE Four were at dinner at a great club. Dissimilarities had been accentuated by the passing years. Coke had become a notably successful lawyer. His cynical wit made him welcome in the cleverest circles of Club life. His major personal interests were believed to be divided between his art collections and charity organizations. Few who knew him would admit that his brilliant agnosticism or prosperous bachelorhood had any tinge of regret or desire. Seabury was the Rector of a great Episcopal parish; a leader on many philanthropic lines; a priest who had twice refused a Bishopric. Gracious was he, even to suavity, yet men accepted his sincerity. Ryan, too, had taken Orders, going to a seminary in Rome after graduating, and then putting himself under a Rule that had curbed his physical nature as it had developed the intellectual. More austere in appearance than Seabury, in social address and diplomacy he was the latter's peer. Abrahams, still unkempt, and with black eyes still glowering beneath black brows, was a Rabbi, a leader of the Zionists and of all that was Hebrew and Orthodox.

How did such a group come together? What had such polar opposites in common, to explain their sitting in quartette, in even surface intimacy? To understand their fore-gathering it is needful to go back many years:

A quarter of a century and four years before; four raw, green, and half-scared Freshman found themselves seated on a bench in the Secretary's office of a great Eastern university. It was the close of the very last day for registration. In the office no other students were left. Only a busy clerk and a sad-eyed, youngish widow remained of the crowd that had filled the office; a crowd with constantly changing components, yet with a note of sameness running through it; only the four boys seemed unmarked. Yet even they were alike in their shyness and ignorance.

At last the Secretary came out of his private office with two laughing Juniors. He had almost passed through the outer door when his clerk called: "Excuse me, Dr. Smith, but these Freshmen—who want rooms."

The Professor turned abruptly. He looked half-despairingly at the four lonely figures, who looked back at him in entire despair. Then he looked at his watch and made an impatient little gesture. "Haven't you boys any place you could go tonight and then see me in the morning?" Four heads drooped. Before the answers could come the young Professor was obviously repentant of his own impatience. "All right," he said, "I'll come back and see what we can do."

The widow leaned forward with a grim intentness that all but broke through her self-repression and native reserve. The Professor's eyes lightened and he put back into his pocket the watch he had been holding

in his hand. "Let me see, Mrs. Pynetree, you say you can take in four. Your prices are moderate. The committee has approved you. And you haven't taken any in. Ah, what a happy circumstance for all of us! Here are four young gentlemen who know not where to hang their hats and place their weary heads; here are you, ready to give them a gladsome welcome, and, let us hope, not too uncomfortable quarters; and here am I enabled to keep a most delectable engagement. Miss Standish will arrange things officially and I will see you young gentlemen whenever I may be of service." With an airy wave of his hand, the Professor departed.

So it was that the Four were thrown together, trudging off, bag-laden, through the September heat, to Mrs. Pynetree's cottage. They trudged in silence, for they did not even know one another's names. Only that each had a certificate of admission and that Dr. Smith had sent them on together accounted for the grouping. Not one of them had a single friend at the University. Each would be the sole representative of his school. They had come unheralded. As they trudged along, each felt secretly that he had come unwelcomed.

Yet for four years they roomed together. Inevitably they made friends independently of one another, but nothing pried them apart. Sometimes they marvelled at this and would say that they wouldn't leave Mrs. Pynetree in the lurch, with her little house off the student channels. Yet sometimes in the conferences, which grew to be almost nightly, however brief in duration, they would admit that they stayed together because they wanted to be together. Yet, more often, even they doubted this.

When they had graduated they had formally vowed to get together often. As a matter of fact, even Coke and Seabury had met seldom. But the twenty-fifth anniversary of their class had brought out pledges from each to attend. Seabury, noting this, had arranged a private reunion of the Four the night before their class should come together. So it was that they were now sitting as Coke's guests.

Coke did know how to order a dinner. He and the Club chef considered that they had accomplished a great work of art. However successful the dinner was in food effectiveness, it was otherwise a flat failure. At first there had been sudden spurts of "Don't you remember," but the polite interest, so instantly manifested by the others, had seemed to silence each oral entrant in turn. The dinner was a failure. Each man was bored. Yet none felt intimate enough to admit it.

"Excuse me, Sir—

"Your car is here, Sir," announced a servant.

Even Coke started when the man reported to him. He had forgotten the plan, suggested by Seabury, who still retained a trace of his boyish romanticism, that they should leave after an early dinner and spend the night together in their old quarters, secured through the cooperation of his oldest son, now closing his first year as a student at their old college.

The ride was as silent as the latter part of the dinner. Yet even the ride was cheerful in comparison with the meeting in Seabury's old room, after they had placed their luggage and got into lounging attire.

Each seated man was staring into vacancy when Seabury got up and went over to the fireplace. He placed his left elbow upon the mantel and put a foot on the fender. The attitude was so familiar that the other three looked up. The gesture with which he pulled his moustache was new, but the eyes were unchanged. They were once more friendly.

"As my boy might say," began the Reverend Doctor, "this *is* a frost!"

Four laughs broke out together. Coke got up and began walking back and forth. "Why is it?" he asked with a suddenness of persistent inquiry that was unlike the polished Clubman he had become.

"That's the second natural note," came in Ryan's deep tones, as he leaned back in his chair and clasped his hands behind his head.

"You, too, look like old times," said the Rabbi, turning his chair and putting his elbows on the table.

There was a moment's silence—kindly and intimate.

Then Seabury spoke out. "I have been thinking"—he began, only to be interrupted by Coke's "Isn't that dangerous for a Rev. Doc?"

"So do many think," said Seabury. "And others teach," went on Coke, pointing a finger at Ryan, who laughed, as he said: "Same old error, Puck, thinking you think."

"But if the Sea babe wants to exhibit his mental processes, why not let him," suggested Abrahams.

"Yes, Seab, what were you thinking?"

The Rector grew more earnest in manner. "You boys know how much we all looked forward to this and how disappointing it has been. Let's be honest. This reunion is a flat failure. I feel as if I were at a funeral, with only corpses present, and not even one mourner left to praise the dead—"

"But what's the reason—there must be something more than the years? We men certainly have more in common than those four dear, dead boys?" Coke spoke with more human feeling than he had manifested all evening.

"Puck, you've hit it—we haven't looked for what we have in common—yet doing that is what pulled us together and kept us together twenty-five years ago."

"What have we in common, save a memory that's outgrown?" said Abrahams, twisting his gnarled and knotted fingers together in a tight clasp. "Bigot, infidel, heretic and Jew—what have we in common? Seabury, even your church cannot hold us four together."

"Thanks, you old Joshua, you are helping Puck to bring out my thought. We four grown men are shyer than those poor little forlorn Freshmen bunked together, willy nilly, by Dilettante Smith, the dear old fellow. We looked and worked and hungered to find out where we were

alike and human. We men stand apart, afraid of each other. We see only our differences. Why can't we look below, forgetting externals."

"Externals—Seab—even your latitudinarianism must balk at calling your faith a suit of clothes." Ryan's voice removed any sharpness from his words, for an unspoken affection rang through it.

"We didn't notice our clothes then——"

"No," spoke up Abrahams, "You fellows were always gentlemen that way."

"We fellows—please—Rabbi," said Ryan, "You were and are one of us."

"I am here, thanks be, but can this be real? Can we overlook the truth and what does set us all apart?"

"That's what I was thinking about," said Seabury eagerly, "Let's make a bargain. Let's sit down for a good old fashioned parley, as if we were those boys, those first few days of meeting—seeking to find wherein we agree. Let's try now that we meet as greater strangers to find out where we are alike and may pull together."

The three others looked at him with interest stamped upon their faces and looking out from their eyes. But there was silence until Coke spoke:

"But, my reverend friend, we were boys then, unknown to one another, interesting in our mysteriousness. Now, do not our known differences 'set us all apart,' as the Rabbi has said?"

"Are we not all the more unknown and mysterious because of these differences? I know the lives we try to lead; I know the good we each are trying to do; I know we have something in common—what is it? That's what I want to know! Let us hunt for where we agree. Could anything be more unknown and mysterious? Have we ever been more lonely and more anxious for a friend than right now?"

Four boys, using the bodies of middle-aged men, began to talk together—sometimes one monologued; sometimes it was a duet; sometimes all talked at once. All became interested in Seabury's quest; and joined in what Coke called "the search for a friend." His legal mind, Seabury's eagerness, Ryan's diplomacy, Abrahams' concentration, were called upon in changing turn to keep the discourse on the plane of agreement; on the problem of where they were really at one.

The hours passed. They passed unnoticed by the eager group of lonely youngsters, seeking to find what they had in common. At last they grew quiet in thought. Through the silence of the summer dawn there came the crowing of a cock. Ryan sat up; turned a strained and startled face toward his comrades; then lurched forward to bury his face in his hands on the table, fairly sobbing as he prayed: "Blessed Mother, help me. I have been a heretic." Abrahams arose and, lifting up both hands, declaimed: "God of my fathers, forgive me, I have forsaken Thee." Seabury, standing at the mantel, looked across at Coke and half-whispered: "What am I—a Jew or a Romanist?" to which Coke answered: "For God's sake, boys, what is the difference between us?"

G. McClemm.

FROM THE HIGHLANDS OF LEMURIA

II

A First Lesson in the Lemurian Language

"THE First Race," says H. P. Blavatsky, in *The Secret Doctrine,* "was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a 'sound-language,' to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature. . . . When the law of evolution led the middle Third Race to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men, then only was speech developed. But even then it was no better than a tentative effort. The whole human race was at that time of 'one language and of one lip.' Speech then developed, according to Occult teaching, in the following order:

"Monosyllabic speech; that of the first approximately fully developed human beings at the close of the Third Root-race, the 'golden-coloured,' yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called 'thought-transference.' . . . This monosyllabic speech was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use among the yellow races. . . .

"These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter,* admixture with other languages, maturity, decay, and finally death, so the primitive speech of the most civilized Atlanteans . . . decayed and almost died out.

"The inflectional speech—the root of the Sanskrit, very erroneously called 'the elder sister' of the Greek, instead of its mother—was the first language (now the mystery tongue of the Initiates) of the Fifth Race."

We have already quoted the same author as saying that "the Polynesians belong to the very earliest of surviving sub-races." We shall now try to show how completely the Polynesian languages bear out the above quotation as to the origin and development of speech.

First a word as to the general growth of languages, the materials of which they are made. Speech, in general, is a flow of breath from the lungs, to which sound and tone are given by the vibration of the vocal chords; the change in position of the lips and the mouth giving the differing sounds which we call vowels. If speech went no further, we should have the primal "vowel-language." But there are two further elements. The first is a partial closing of the lips, or a partial, but incomplete, approach of the teeth, or of the tongue to various points along the palate, thus causing, for the lips, the sounds of f and v; for the teeth, the sounds of s, of th and dh; for the tongue, the sounds of l and r, (formed by the tip of the tongue, partially, but not completely, stopping the vowel air-stream;) the sounds of kh and gh, when the root of the tongue comes close to the palate. Thus are formed the semivowels or liquids, which stand half-way between the vowels and the full consonants, or, as the Sanskrit grammarians better call them, the "contacts." In Sanskrit, there are five points in the mouth at which full contacts are formed: (1) the throat or back of the mouth, where the sounds of k and g (hard) are formed; (2) the top of the mouth where, by a contact with the underside of the tip of the tongue, turned backwards, a hard t and d are formed, which are nearly like the very hard t and d of the English language; (3) the true dentals, formed by pressing the tip of the tongue against the teeth, like the soft t and d in Italian and other continental languages. The fact that Englishmen, not noticing the difference, use their own hard t and d when pronouncing continental languages, is one of the things which keep them from "talking like the natives," who use the soft t and d. (4) a blend between t and sh, with the tongue against the teeth, giving the sound ch, with its corresponding sonant, j; and (5) the lip-contact, forming the labials, p and b. In Sanskrit, there are, for each of these five points of contact, first, the surd sounds, like k, ch, t, p; then the sonants, like g, j, d, b; then the same sounds aspirated, or followed by an immediate outbreathing, giving the sounds k-ha, g-ha, t-ha, d-ha, ch-ha, j-ha, p-ha, b-ha; and, finally, the nasals, formed by setting the organs of the mouth in position for pronouncing each group and then sending forth the breath, not through the mouth, but through the nose; sounds something like this: nga, for the throat; nya, for the ch-sound; the hard and soft na; and, finally, ma, for the lip-contact.

This pretty formidable battery of sounds represents the highest and fullest development, that of the early Fifth Race. We have given it in its completeness, as a basis of comparison for the very simple range of sounds in the extremely early, and, therefore, comparatively undeveloped, Polynesian languages, those of "the earliest surviving sub-races." And, at the risk of appearing to bore even the most tolerant readers, we venture

to arrange these Sanskrit sounds in a little table, to be followed, presently, by a similar table for the Polynesian tongues:

SANSKRIT CONSONANT AND SEMI-CONSONANT RANGE

	ka	k-ha	ga	g-ha	nga	ha	(kha)
(hard)	ta	t-ha	da	d-ha	na	ra	sha (hard)
(soft)	ta	t-ha	da	d-ha	na	la	sa
	cha	ch-ha	ja	j-ha	nya	ya	sha (soft)
	pa	p-ha	ba	b-ha	ma	va	(fa)

Each of the above sounds (except the two in brackets) has a letter to represent it in the Sanskrit alphabet, and, in that alphabet, the sounds are arranged in their physiological order, pretty much as in this table; first, the throat sounds, then the sounds of the roof of the mouth, then the sounds of the ridge of the palate, then the sounds of the teeth, then the sounds of the lips. Thus a Sanskrit dictionary follows the natural order of these sounds, as they are formed by the organs of speech, justifying the idea that this highly scientific arrangement was reached by men who fully understood the mysteries of sound, men who spoke the "mystery tongue of the Initiates," as said in *The Secret Doctrine*. In contrast, our own alphabet is absolutely unscientific, a mere jumble of sounds without any order at all; first, an open vowel, then a lip sound, then a dental sibilant, then a dental surd, then another vowel, and so on. It is an adaptation of the Greek alphabet, named from its two first letters, alpha-beta; this is, in its turn, an adaptation of the Semitic Phoenician or Hebrew, where the two first letters are aleph ("an ox") and beth ("a house"); our capital A being an ancient picture of the head of an ox, now turned upside down, while the second letter, B, is a conventionalized house. In like manner, our G is the head of a camel, the Hebrew gimel; while our L is an ox-goad; they are all blurred pictures, representing the initial sounds of the objects depicted.

We now come back, duly furnished with bases of comparison, to the Polynesian languages, with their very early, very slightly developed, range of sounds.

There are, first, the vowels which, as we shall see, play a very great part in Polynesian, a survival of the earlier all-vowel language. Next, there are the semi-vowels or breathings of the throat and lips, the sounds of ha and wha, va or fa, and the liquids, r and l. Then there are three contacts or full consonants: that of the throat, or ka; that of the teeth, or ta; that of the lips, or pa. Throughout the whole Polynesian regions, of enormous extent, there are (with almost no exceptions) the surd sounds only, never the sonants; that is, we find the sounds ka, ta, pa; but not the sounds ga, da, ba. Finally, there is a nasal for each of the three contacts, namely, nga, na, and ma. To show how undeveloped this sound range is, we shall arrange the

Polynesian sounds in the same way as we arranged the very highly developed sounds of Sanskrit:

POLYNESIAN CONSONANT AND SEMI-CONSONANT RANGE

ka	nga	ha
ta	na	la (or) ra
pa	ma	wa (or) wha (or) fa

And that is all; only nine contacts, instead of the thirty-three of Sanskrit.

It seems, then, that the beginning was made with streams of vowel-sound only; that the half-contacts or semi-vowels, breathings and liquids and nasals, were then developed; that the full contacts came last, beginning, perhaps, with the lip-contact, which is the easiest and simplest to make; the contacts of the teeth and throat, the sounds of ta and ka, coming later. Further, that all the surds were developed first, and then only later the sonants; the aspirated surds and sonants, as in Sanskrit, coming last of all.

This gradual development, from pure vowel sounds, through breathings and semi-vowels, to full contacts or consonants, seems to record exactly that *fall into matter* described in *The Secret Doctrine;* it seems to have gone on parallel with the complete materialization, externalization and development of the fully formed physical man, remaining as an exact record and register of that development. And it seems probable that, if we could get the exact range of consonants natural to each race or sub-race, we could, using that range of sounds as an index, place the races in their correct order in the historical plan of development; that we could grade all the races by this index alone. So marvellous a thing is language, so mysterious and magical is sound.

We come, at length, to the Polynesian vowels, the oldest element of language and the most potent. It is curious and significant that, in the Polynesian tongues, the vowels still retain their primitive spiritual value; many of them, simply, or united, form the divine names, the names of the Gods. Thus, A means God; Ao is heaven, the state of the blessed; ao, as a verb, means, to regard with reverence; as a noun, ao means authority; aoao means supreme, or, to be supreme; aio means peace, quietude; Io is the mystery God, the Supreme Being who, according to the Polynesian belief, is everywhere potent, without form, having no house; they will not even name that God in a house or among men, but first withdraw to the wilderness, "where nature is unpolluted." Io also means the soul, life, power, mental energy. The vowel O alone means space, capacity, the ability to be contained; and, more familiarly, an enclosure, a garden. U means that which is fixed or firm, not easily to be shaken or moved.

To come next to words of one or more vowels, genuine survivals of the primal vowel language; we shall be surprised at their great variety and expressiveness in Polynesian.

Besides meaning God, the vowel a is also used as an article, as a

prefix to proper names, as a preposition meaning to, or belonging to; as an interjection. Aia means to have authority over, as ao means to reign. Ae is used to signify agreement, meaning yes, in answer to an affirmative question, and meaning no in answer to a negative question. The pure vowel word aeaea, accented on the second and fourth vowels, means to rise to the surface like a bubble; aeaea means to pant, to be out of breath, to breathe hard; the fundamental meaning evidently being breath, or, more metaphysically, spirit. Ai means to give life, while aia means an abode, a place where one lives; ai is also an interjection of surprise. Ao, besides meaning personified Light, as a divinity, signifies also daylight, daytime, dawn; as a verb, ao means to gather, to collect; aoa means to bark like a dog, while aoaoa is the indistinct noise made by persons at a distance; these two last belong to the category of Nature sounds, spoken of in *The Secret Doctrine*. Au means smoke, the current of a stream, and, more materially, a sharp thorn or needle; auau means to pick out, as thorns or fish-bones are picked out; au further means firm, stable, sure, and, as an exclamation, exactly what "sure" means in American. Also, as an imitative sound, au signifies a dog's bark, or, as a verb, to bark. Aua is the name of a small fish. Aua also means "I know not (and care not)!" Aua has the further meaning of far on, at a distance, while auau has meanings as different as to lift, and a basket of seed potatoes; perhaps the meaning shades thus: to lift, to gather together, to gather in a basket, and so on. Aue is an exclamation of sorrow, like alas! It further means a clamor, a noise of woe.

We have, therefore, of pure vowel words beginning with a, the following: A, ae, ai, ao, au; aeae, aeaea; aia; aoao, aoaoa; aua, auau, aue. This is already a fair illustration of the primal vowel language.

E is used as a sign of the future tense; as a preposition, it means by; it is used as the sign of the vocative case. Ea is an exclamation of surprise; it further means to rise above water, and, by a development of the meaning, to return home, as war captives return; and thence liberty, escape; while eaea means, to escape repeatedly. Starting from the meaning, to rise, eaea comes to mean exalted, honourable. The beautiful word eaoia, each letter being distinctly pronounced, means but. Ei is an interjection, used at the ends of lines in poetry; while eia means a current or tide. Eo is said to mean a flat rock, but seems not to be generally used.

The vowel i is used to form indefinite past tenses, and to connect a verb with its object; it is also used as a sign of the accusative case, or with the meaning of to. Accented, i means to ferment; ii has the meaning of fermented, sour, mouldy; ia means he, she or it; with the additional meanings of that, the aforesaid; ia also means a current or stream, while iaua means hold! stay!

The vowel o, besides meaning space, an enclosure, something contained, comes to mean provision for a journey, a present, and, as a verb, to penetrate, to go deep, to dig a hole; then to husk a cocoanut, to pierce with any sharp instrument. As a possessive pronoun, it means

your, belonging to; it is also an exclamation, in answer to a call. Oi means to shake, to shudder, with an intensive oioi, to be greatly agitated; oioi then comes to mean rapid, swiftly, quickly; to move. Oi, accented on the second syllable, means to shout; oioi is also the name of a bird and of a plant. Oa, in Hawaiian, means a board, a rafter; while oaoa means split or cleft, like a tree cut into planks. Ou means you, or your; oue is a kind of flax; while ouou means a few, and further, thin, feeble.

U, as we saw, means something firm or fixed; and then, to reach the land, to touch, as a boat or ship on the rocks, to come face to face, to face danger, to run up against anything, to prevail, to conquer. Ua is the backbone, uaua is a sinew, a vein, an artery, with the more abstract meanings, courage, firmness, resolution, a brave man. Backbone has just the same secondary meanings with us. Ua means rain, to rain, while ue means to weep. Ua as an adverb means when; it is also used as a particle of expostulation. Ue, besides meaning the fourth day of the moon's age, signifies to shake, to tremble, while ueue means to stimulate, to incite; uei means to try to set going; ueue means to call people to war. Ui means to ask, to inquire; an invitation; uiui means to ask questions repeatedly.

When in addition to the five vowels, we take the simple breathing ha, or the slightly more concrete, but still open wa and wha, we can multiply our vocabulary many times. Thus, aeha, aewa, ahau, ahe, ahea, aheahea, ahi, ahiahi, aho, ahu, ahuahua, ahua, awa, awawa, awe, aweawe, awha, awhe, awheawhe, awheo, awhi, awhiwhiwhi, awhio, awhiowhio, and so on for the other vowels.

Then come the liquids, l and r; then the nasals; and, finally, the full contacts or consonants.

It will be noted that, in many cases, an intensive is formed by doubling the original word; awhe, for example, means to gather in a heap; awheawhe means to set to work with many persons; awhio means to wind about, while awhiowhio means a whirlwind. This is the simplest form of agglutination, the "gluing together" of words, spoken of, in *The Secret Doctrine,* as characteristic of the second period of speech. Here is a pretty example of agglutination, from Samoan: lagi means sky; lalolagi means under the sky; lelalolagi means the earth; fa'a lelalolagi means earthly. If one repeats these words in series, lagi-lalolagi-lelalolagi-fa'alelalolagi, one gets an effect that is distinctly Lemurian; and not in fancy only, but in reality; the words have actually survived since Lemurian times.

But there is a further evidence that, in the Polynesian tongues, we have the survival of a far older all-vowel tongue—the miocene survival of an eocene speech, as one writer says. The word kanaka has been used very widely to mean a native of the Hawaiian islands, or indeed of the islands in general; it really means a man, a human being, in the Hawaiian tongue. The word consists of a hard contact, a nasal and another hard contact, each followed by the vowel a. But, at the other end of Polynesia, the word is no longer kanaka but tangata; thus Tangata-maori means a native of New

Zealand, literally "an indigenous man," or, as we say, a Maori. Here again, the word consists of a hard contact, a nasal and a hard contact, each followed by the vowel a; but, while the three vowels remain the same, the contacts and nasals are altered, interchanged. The Hawaiian form of the word has the throat contact k; the dental nasal n, the throat contact k, with the three a's; the New Zealand word has the dental contact, the throat nasal, the dental contact, with the three a's. It is evident that the three a's are the essential part, the root of the word, the old and original basis, while the contacts or consonants were filled in later, and filled in differently, at different parts of Lemuria. In Samoan, the tongue of the group of islands which lie halfway between these extremes, and about two thousand miles from either end, the word is tagata, the nasal being softened to a sonant, a sound which is not found in the original range of Polynesian contacts; in Tahiti, a thousand miles south-east of Samoa, the central nasal is dropped altogether, or has never been added, and the word is ta-ata. In Moriori, it becomes rangata. In Fiji it is tamata. In Vanikoro it is ranaka. Thus we get the series of forms: Ta-ata, tagata, tangata, rangata, ranaka, kanaka; the vowels being the essential thing, while the consonants are put in, and variously put in, to give the word more substance. The same thing may be illustrated by another well known word: in Mangaian, aroa means love, or beloved; in Maori it is aroha; in Samoan it is alofa; in Hawaiian it is aloha; showing the substitution, in the one case, of one liquid for another; in the other, of one breathing for another. In the same way, atarangi, a shadow, in Maori, becomes akalani in Hawaiian; ata-ani in Marquesan. Kaha, a rope, in Maori, becomes aha in Tahiti, 'afa in Samoa, kaa in Mangaian, kafa in Tongan. So the Samoan word lagi, meaning sky, which we have already quoted, is in Maori rangi; in Mangarevan it is ragi; in Tahitian it is rai; in Hawaiian it is lani; in Motu it is lai. So we get the series, rangi, rani, rai, lai, lani, lagi; showing, as before, that the vowel-combination is the essential element, the real root of the word, the survival from the all-vowel period.

Two things in this baby-talk of mankind may have seemed very familiar, even to those who know nothing of Polynesian: first, this substitution of one consonant for another; second, the doubling of syllables or words, or even their repetition several times running. The truth is, that both these linguistic pecularities survive among the small early-Third Race people who are continually arriving in our midst, and whom we prosaically call babies, quite overlooking the fact that, in a great many things, they are a genuine apparition of the long gone sub-races. For have they not the exact character of the sexless, mindless sub-races, not fully mastering their material bodies, not yet inhabited by manas? Do they not express themselves in streams of vowel speech, before they come to the semi-vowels and liquids, and, finally, the hard contacts or consonants? And do they not indulge in the trick of reduplication or repetition, saying, with entire content, such words as papapapa, or mamamama, or tatatata, which their progenitors quite unwarrantably take to themselves? And do they

not, often to their fourth or fifth year, mix up the consonants just as do the recognized Lemurians, the peoples of the Polynesian islands, generally using ta for ka, just as the Maori says tangata for kanaka?

This is but one of many illustrations of the law of reversion or survival, in accordance with which the individual, in the earlier stages of his career, reverts to the characteristics of past periods and races, nay, even of past Rounds. So there are, all around us, opportunities for studying the most ancient Lemurian speech. We need not go to the South Seas to hear it. All babies talk it; all babies, up to a certain age, talk the same language, and that language is a reversion to the speech of the earliest races, long before complete humanity had been attained.

So, from our survey of the Highlands of Lemuria, we get these results: Over this vast space of islands dotted amid the ocean, a space from twelve to fifteen millions of square miles, or equal to a third or a fourth of the land surface of the globe, the speech is singularly uniform even though the island tribes that talk it have been separated from each other for long ages. And everywhere, with the sameness of speech, there are the same large, fundamental ideas, the same world-concepts, the same divinities, the same ancient traditions of the early world. Without doubt, we are in presence of a once united, though now endlessly subdivided people, a common culture, a common historical or prehistoric past.

And, at the basis of this vastly extended speech, there is an identity of metaphysical or spiritual meaning. The vowels, which are its dominant element, have large, abstract ideas attached to them or, rather, evidently inherent in them. They stand for heaven, the sky, the soul, life, breath, space; the great, formless forces and powers that are the root of all things. And, even after the few, simple consonants or contacts were developed, the words remained essentially vowel-words; the vowel part of them is uniform and unchanging, over the whole vast area, while the hard contacts or consonants are variously filled in, as gutturals in one part of the Lemurian area, as dentals in another, but, according to an evident phonetic system, by no means haphazard.

It is interesting that Dana, who wrote an admirable account of the early days, and of a cruise to the Pacific coast nearly a hundred years ago, records that a group of Kanakas, whom he found at San Diego, had a series of very ancient religious chants, which were composed of vowels only, as though the older speech, before the formation of consonants, had been preserved as a mystery tongue. It is interesting also that, in the older Upanishads, there is a tradition which accords closely with the historical evolution of the Polynesian languages; the vowels, we are told, belong to the gods, to the heavenly world; the breathings and semi-vowels belong to the mid-world; the consonants belong to the material world, the world of death. Here again is the tradition of a *fall into matter,* for the speech of mankind as well as for man himself.

C. J.

(*To be continued*)

ON THE SCREEN OF TIME

THE CAUSES AND CONDUCT OF THE WAR

Introduction

AMERICA has seemed so secure from invasion for so long, that a habit of regarding the affairs of other continents as "no concern of ours" has resulted, which in its turn has discouraged study of world conditions and of international politics. We have become provincial.

The consequence is that relatively few Americans, even today, could explain the causes of the present world-war; while if the United States is to do its part with concentrated vigor and intelligence, not only during the war, but particularly when the time comes to discuss terms of peace —it is of vital importance that in this country as elsewhere, there shall be wide-spread understanding of the factors involved. What all of us must desire is, not only a peace based upon justice, but a peace based upon conditions which will eliminate, so far as possible, the causes which made the present war possible.

The large majority of Americans are now keenly alive to the need for right understanding and are able to approach the problem without prejudice. But there are those whose love of peace still makes it difficult for them to see justification for any war, while others, of German birth or origin, are unable to reconcile loyalty to their blood-ties with loyalty to America and the Allied cause.

In the following pages, after dealing with the Causes and Conduct of the war, it will be shown that the more ardently we love peace, the more complete must be our approval of America's participation in the war, and that the greater the loyalty of a German-American to his blood-ties, the more earnestly he must desire that Germany shall learn, once for all, that "God is not mocked; for whatsoever a man soweth, that shall he also reap."

Properly speaking, no one has any right to adopt a new citizenship, and to swear allegiance to the country of his adoption, unless he abandons completely all sense of allegiance to the land of his birth. The fact is, however, that a great many people became citizens of the United States during times of peace and without considering the possibility that America might some day be at war with their native land. The resulting position is a false one.

Yet, in almost any circumstances, it would be strange if people of German birth or of German ancestry were not inclined to favor their own race. Blood is thicker than water. It does not speak well for those who think otherwise.

Almost inevitably, therefore, when this great war first broke out,

the majority of German-Americans believed that Germany was probably in the right, and wanted her to prove victorious against France and England and Russia. Naturally, also, they must have wished the United States to side with Germany, and must have done what they could to influence public opinion on Germany's behalf.

Imagine your attitude when suddenly told that your brother has committed some frightful crime. You declare it impossible. You are simply unable to believe it. If your brother has been arrested, the obvious thing to do is to try at once to obtain his release; to take his part to the uttermost against those who have falsely accused him. Your brother must of necessity be innocent. Those who accuse him are his enemies and yours.

Disinterested acquaintances may for years have noticed evidences in him of increasing moral perversity. They may have said among themselves that someday there would surely be an outbreak. But you, his brother—biased in his favor—may have made light of his "peculiarities;" may have shared the more innocent of them with him. Of bestial outrage and crime—No, you would never believe him guilty of that!

Suppose, then, that you go to his rescue, taking up the cudgels on his behalf, confident of his innocence.

Intelligently to defend him you must listen to the charges brought against him; you must examine the witnesses, and you must obtain evidence as to what he said and did prior to the event. After you have done this you will be in a position to decide how you can best serve your brother,—how you can most truly be loyal to him. In other words, even the German-American who still has strong Pro-German bias, should not only be willing but anxious to ascertain the facts and to know as much as anybody concerning the causes and conduct of the war. Every peace-lover, also, must desire to change conditions which have proved provocative of war, and is obliged, therefore, like a wise physician, to make a careful study of the factors, both inner and outer, which have tended to upset that "balanced and harmonious action and inter-action of all the parts of the body" which we call health—or peace.

Part I

The Causes of the War

Of what is Germany accused? What has been the nature of her "outbreak"?

The President of the United States, after nearly three years of observation, declared (April 2, 1917) that Germany had thrown "to the winds all scruples of humanity or of respect for the understandings that were supposed to underlie the intercourse of the world;" that she was conducting "a war against all nations" by "the wanton and wholesale destruction of the lives of non-combatants, men, women and children;" that "the wrongs against which we now array ourselves are no common

wrongs; they cut to the very roots of human life," and that, finally, the United States was compelled to align itself against "an irresponsible government which has thrown aside all considerations of humanity and of right and is running amuck."

More specifically, Germany stands accused:—

(a) Of having plotted a ruthless war of conquest as a preliminary step toward world domination; and of having begun operations by violating the neutrality of Belgium which she herself was pledged to respect and to enforce;

(b) of having outraged every law of God and man in her method of warfare, in all the territory she occupied, and in all her military operations both on sea and land;

(c) of being an outlaw among the nations, by reason of these crimes and because she continues to glory in them.

It is further declared by her accusers that not until a majority of her own people insist that those who are responsible for these crimes and outrages be brought to fair trial, and not until the guilty be adequately punished, can Germany retrieve her outlawry and be admitted once more to the comity of nations.

Germany is accused of having plotted a ruthless war of conquest as a preliminary step toward world domination; and of having begun operations by violating the neutrality of Belgium which she herself was pledged to respect and to enforce.

Under this first head it is essential to read the following:

The Pangerman Plot Unmasked, Berlin's formidable Peace-trap of 'The Drawn War,' by André Chéradame, published by Scribner, New York, 1917, at $1.25.

In the case of the criminal brother, it was suggested that disinterested acquaintances may for years have noticed evidences of his increasing moral perversity, and may have foretold a serious and perhaps calamitous outbreak.

Anyone who visited Germany some fifteen years ago, and who stayed there long enough to renew acquaintance with the German people, must have been impressed by the popularity of Nietzsche. People who had not read a line of his writings, pretended to admire him and quite genuinely approved of such extracts as they heard quoted. Nietzsche was the fashion. More than that, his self-idolatry was the fashion. German novels were nauseous with sex self-assertion. Women novelists were as bad and in some cases worse than the men. The German people had become Ego-maniacs. They dreamed of themselves as Super-men. In their personal relations they tried to live as Super-men. Their idea of a hero, a *held*, was a man who strode ruthlessly over obstacles—over any kind of an obstacle, so long as he strode, and so long as he was ruthless. He had to be ruthless with women (the women wanted him

to be ruthless). Compassion, pity, as Nietzsche said, must have no place in his Table of Values: they were the characteristics of slaves. The German, being a Super-man, must be hard (*Werke,* vi, p. 312).

In those days it sounded like a joke. Very few foreigners took the situation seriously. It was well known that Berlin had become the most licentious city in Europe, and that German licentiousness was appallingly crude and vulgar. It was well known that illegitimacy had increased to an amazing extent, not only in the cities but in the country also. But the immorality of a nation seemed, to most people, to have no connection with world politics. It was not understood that such immorality was an expression of self-assertion—of the worship of self and of ruthlessness—and that there was the closest possible connection between the pseudo-philosophic talk of the "intellectuals;" the student Super-man with his shop-girl mistress and his duelling, and the international self-assertion of the Pan-Germans: "Germans alone will govern; they alone will exercise political rights; . . . they alone will have the right to become land owners. . . . However, they will condescend so far as to delegate inferior tasks to foreign subjects subservient to Germany" (*Grossdeutschland und Mitteleuropa um das Jahr* 1950, published under the auspices of the *Alldeutscher Verband,* or Pan-German League, Berlin, 1895; p. 48. Quoted by Chéradame, p. 4.)

That statement, fathered as it was by the most powerful of German Leagues in 1895, would have impressed anyone but a German as simply insane. If an American had said it of Americans, an Englishman of Englishmen, a Frenchman of Frenchmen,—they would have been greeted by roars of laughter from their own people. But Germans who did not agree with it, argued about it as Americans might argue the pros and cons of Free Trade: as a possibility to be considered, even if rejected.

Only a nation of Ego-maniacs could have desired a world in their own image. Attainable or not, the Englishman, the Frenchman, the American, would have repudiated such a prospect for his own nation as introducing an intolerable monotony! For a man to admire his own image to the point of willing and working to force all others into it, is not merely lunatic, but is a lunacy distinctly dangerous to his neighbors.

Yet, because most people take us at our own valuation, the weak-minded of other nations were immensely impressed by Germany's self-satisfaction. Universities in particular were anxious to discover how the thing was done, that they too might acquire the dogmatic spirit of Kultur and escape from their own less imposing fallibilty. German science, German music, German theology, German metaphysics, German sociology (the economic interpretation of history, for instance),—even German art and German philology—imposed themselves by sheer impudence of self-assertion, or by their overwhelming ponderousness, and were accepted with a respect utterly beyond their intrinsic merits. Such lack of discrimination and of resistance in other nations, naturally reacted unfavorably upon Germany, tending to reinforce her constantly increas-

ing egotism. In one sense and to a limited extent, her deep contempt for other nations was as much the fault of their weakness as of her conceit.

"War must leave nothing to the vanquished except eyes to weep over their ill-luck (*unglück*). Moderateness (*bescheidenheit*) would be for us foolishness," wrote Otto Richard Tannenberg, in 1911 (*Grossdeutschland, die Arbeit des 20 ten Jahrhunderts, Leipzig;* p. 237).

Such a phrase was regarded by Germans as heroic, as grandiose, as German! And German it certainly was.

It was no new development. Long before the time of Nietzsche, there had been innumerable indications of the same obsession (see *Prussiens d'Hier et de Toujours,* by G. Lenotre; published by Perrin, Paris).

No greater mistake could be made than to attribute to the German Emperor the sole, or even the chief responsibility for the madness of his people. He was a victim of the same disease: he also was an Egomaniac; he also believed in ruthlessness. But he was and is typically German. He and Tannenberg and Nietzsche, Bernhardi, Bülow and the student Super-man, are but branches of the same tree. The Emperor's speech to his troops at Bremerhaven, on July 27, 1900, before their departure for China, was symptomatic and in no sense causal. "The Chinese," he said, "have trampled on international law. . . . Remember when you meet the foe, that quarter will not be given, and that prisoners will not be taken. Wield your weapons so that for a thousand years to come no Chinaman will dare to look askance at a German. Pave the way once for all for civilization"(!).

There was that other speech by the Emperor, at Wilhelmshaven in March, 1898: "For where the German eagle has taken possession and has implanted his talons in a land, that land is German and will remain German" (see *Germany's War Mania,* pp. 67, 75; published by Dodd, Mead and Co., New York).

There was the Emperor's motto which he wrote in the "golden book" of the Munich town-hall: *"Suprema lex regis voluntas esto!"* ("May the King's will be the supreme law!") It was the German spirit, the German attitude—not peculiar to William, but the assertion by Germany to herself and to the world that she was a law unto herself: the spirit of the gilded anarchist whom Nietzsche had labelled Superman.

And, again, it was not primarily or chiefly the Emperor. German scientists and philosophers for years past have instilled into the German mind that, as the anthropologist, Woltmann, said,—"the German is the superior type of the species *homo sapiens,* from the physical as well as the intellectual point of view." Wirth declared that "the world owes its civilization to Germany alone" and that "the time is near when the earth must inevitably be conquered by the Germans." Haeckel, the philosopher, said in a lecture before the Geographical Society of Jena, in 1905, that "the work of the German people to assure and develop civilization, gives it the right to occupy the Balkans, Asia Minor, Syria, and Mesopotamia,

and to exclude from these countries the races actually occupying them which are powerless and incapable."

The Emperor was at one with them; neither leader nor led. "It is to the empire of the world that the German genius aspires," he said at Aix-la-Chapelle, on June 20, 1902. (*The New Map of Europe,* by H. A. Gibbons; pp. 29, 31, 62, 151. A suggestive book, marred by undue straining after neutrality).

The Crown Prince contributed his quota in ways by no means discreet but none the less significant. He made speeches and wrote Prefaces, many of which are given in the book already referred to,—*Germany's War Mania.* But he also talked, and Ian Malcolm, a well-known and highly respected member of the British Parliament, who had in earlier years been attached to the Embassy in Berlin, records in his *War Pictures behind the Lines* (Dutton) a conversation he had with the Crown Prince in January, 1914.

It is worth quoting at length, if only for the light it throws on the claims of present German apologists that a peace-loving Fatherland was compelled to take up arms against the intrigues of her enemies.

"*Crown Prince.* 'After all, you English people ought to be better friends with Germany than you are.'

"*I. M.* 'Sir, we are always ready to be friends as you know, but to all of our overtures your Chancellor replies with an invariable snub.'

"*Crown Prince.* 'How can we trust you whilst you are allied with such people as the French or the Russians? You have nothing really in common with them, and you have nearly everything in common with us. *Together we could divide Europe* and keep the peace of the world for ever.'

"*I. M.* 'But how would you propose to do that; given our existing treaties, how could we break them in order to be better friends with you?'

"*Crown Prince.* 'You could shut your eyes and let us take the French Colonies first of all. *We want them.*'

" . . . The interview closed by my making the trite remark that now-a-days nobody wanted war, which injured victors and vanquished in like degree; to which the Crown Prince vigorously replied:

" 'I beg your pardon; *I want war. I want to have a smack at those French swine as soon as ever I can.*' "

And the Crown Prince, because of his known sentiments, was the most popular man in Germany. As Ian Malcolm says, he was "the object of constant demonstrations of popular affection" (pp. 2-4).

It would have been better for the world if disinterested acquaintances had taken such evidences of increasing moral perversity with greater seriousness. Paradoxically, the danger was so overwhelming and so immediate that it was incredible. But the incredible happened, and the question today is whether America, in her selfish desire to

stand aloof, did not wake up to her danger too late to help save the world from irretrievable disaster.

Germany was to be made the center of a world system. The program was simple enough. Diplomatic Germany proclaimed part of it to the world, while pretending that that part of it was to be carried out by peaceful means. It was known as the Mitteleuropa doctrine, or as the Pan-German program.

Outside the German Foreign Office, there was very little concealment of what the plan really involved. Thus, in 1898, at Manilla, there had been friction, as everyone knows, between Admiral Dewey and Rear-Admiral von Goetzen, an intimate friend of the Kaiser. In the course of a conversation the German Admiral spoke freely about the future, although aware, as he said, that no one would believe him at that time. "About fifteen years from now," he declared, "my country will start her great war. She will be in Paris about two months after the commencement of hostilities. Her move on Paris will be but a step to her real object—the crushing of England. Everything will move like clockwork. We will be prepared and others will not be prepared." Then he added: "Some months after we finish our work in Europe, we will take New York, and probably Washington, and hold them for some time. We will put your country in its place, with reference to Germany. We do not propose to take any of your territory (?), but we do intend to take a billion or so of your dollars from New York and other places. The Monroe Doctrine will be taken charge of by us, as we will then have to put you in your place, and we will take charge of South America, as far as we wish to. . . . . Don't forget this, and about fifteen years from now remember it, and it will interest you" (*Naval and Military Record,* No. 33, vol. LII, p. 578).

The particulars of the program have been formulated repeatedly from 1895 to the present day, not only by the Pan-German League, but in whole or in part by the most powerful associations in Germany, such as those which presented to the German Imperial Chancellor, with his connivance, on May 20, 1915, the Memorial from which the quotations immediately following are taken. These associations included the League of Agriculturists, the League of German Peasants, the Provisional Association of Christian German Peasants, the Central German Manufacturers' Union, the League of Manufacturers, and the Middle-Class Union of the Empire (*Le Temps* of Paris, August 12, 1915).

Because Germany, although sufficiently supplied, for commercial purposes, with coal and iron, is not rich enough in either of them, without large additional resources, to be able to carry on a great war against such a country as the United States, the German plan included, to begin with:

In the west, the seizure of Belgium and its absolute control "by putting into German hands the properties and the economic undertakings which are of vital importance for dominating the country"; the seizure of Dunkirk, Calais and the French coast as far as the Somme—"which

will give us an outlet to the Atlantic Ocean"—with the iron districts of Briey, the coal districts of the departments of the *Nord* and of the *Pas de Calais,* and the fortresses of Verdun, Belfort and the western buttresses of the Vosges.

In the east, in order to "reinforce the agricultural basis of our national economy," and so as "to add largely to the number of our people who are capable of bearing arms," it will be "necessary to take from Russia" a "considerable extension of the frontiers of the (German) Empire and of Prussia" by "the annexation of at least certain parts of the Baltic Provinces and of territories situated to the south."

In the south, the seizure or, preferably, the absorption of Austria-Hungary, the Balkan States and the Ottoman Empire, so as to form an unbroken block of territory stretching from the North Sea to the Persian Gulf, from Hamburg to Bagdad, including control of the Dardanelles, which would greatly facilitate the economic exploitation by Germany of Russia.

Through Turkey, Germany was to exercise suzerainty over the entire Mohammedan world. She was to acquire possession of the better part of China, and of the French, Belgian, Dutch and Portuguese Colonies, except such parts of these as it might be necessary to give to England as a sop, until England's turn came to be conquered.

America was to be dealt with later, although as early as 1900, German maps were published showing large sections of South America as belonging to the German Empire (see Chéradame, pp. 105, 194-195).

A "Great Germany"—to include Holland, Belgium, Switzerland, Austria, parts of France and parts of Russia—with the vast dependencies outlined in the preceding paragraphs: this, said Tannenberg in 1911, "is the goal of the work of the German people in the 20th Century" (*ist das Ziel der Arbeit des deutschen Volkes im Zwanzigsten Jahrhundert; loc. cit.,* p. 267).

It was certainly an ambitious program; but it would be folly to underestimate the organized intelligence and zeal with which it was supported. Germans in every part of the world, from the Emperor to the humblest workman, became spies and conspirators on behalf of this interpretation of *Deutschland über alles.*

Lord Cromer—one of the most experienced and conservative of statesmen—declared in his Introduction to Chéradame's *Pan-German Plot Unmasked*: "That this project has for a long while past been in course of preparation by the Kaiser and his megalomaniac advisers, cannot for a moment be doubted. When, in November, 1898, William II pronounced his famous speech at Damascus, in which he stated that all the three hundred millions of Mohammedans in the world could rely upon him as their true friend, the world was inclined to regard the utterance as mere rhodomontade. It was nothing of the sort. It involved the declaration of a definite and far-reaching policy, the execution of

which was delayed until a favorable moment occurred and, notably, until the Kiel Canal was completed."

The more conservative Germans, such as Friedrich Naumann, thought it would be a mistake to include Holland and Switzerland "in our scheme from the outset as fixed quantities, whilst actually they still have *a breathing space before making their decision*" (*Mittel-Europa,* by Friedrich Naumann, Member of the Reichstag; translation published by Knopf, New York; p. 10).

Practically without exception, however, all Germans agreed that as soon as possible the German Empire must extend solidly to the Persian Gulf.

This basic part of the program alone meant that 127 millions of

GERMANY'S PROPOSED FOUNDATION FOR HER NEXT WAR

The minimum contemplated is shown in dark shading. Lighter shading shows gains in East and West.

non-Germans could be used by the 77 millions of Germans for military and industrial purposes. If military mobilization were applied to fourteen per cent of the population, it meant that the Hohenzollerns would have an army of 21 millions of soldiers at their disposal. It meant also, of course, the monopoly of several millions of square miles of territory for economic exploitation; the possession of strategical points of the greatest importance (including the Dardanelles), and, above all, the power thereafter to dictate to East and West the terms on which other nations might exist (see Chéradame, *passim*).

Naturally, there were difficulties in the way which the Germans themselves were the first to recognize.

The difficulty which is least understood in America, and the most thorough understanding of which is essential, if, as a result of this war, the monstrous ambitions of Germany are to be checked, lies in the very diverse and antagonistic elements which enter into the make-up of Austria-Hungary. Germany knew that her dream of world domination must remain a dream until she had completely absorbed the Austro-Hungarian Empire. As we shall see, the fear of Germany that that Empire, on the death of the old Emperor Francis Joseph, would disintegrate into separate States, some of them anti-German, was one of the causes which led Germany to precipitate the war when she did; for the existence of such independent States would bar her way to the Dardanelles, and so to the Persian Gulf and to the realization of her dream.

The German authorities in Vienna count everyone who can speak a little German as Germanic. None the less, and in spite of such methods of reckoning, even the Germans can claim only 12 millions of Germans out of a total population of over 50 millions within the Austrian Empire. The Hungarians, or Magyars, claim a population of 10 millions, conceding to the Slavs, including Bohemians (Czecks) and Poles, a total (actually much larger) of 24 millions, and to the Latins, including Italians and Rumanians, a total of 4 millions.

The Hungarians are controlled absolutely by their large landed-proprietors, who are in league with the Prussianized Camarilla of Vienna. But with very few exceptions the 28 millions and more of Slavs and Latins, who for centuries have been oppressed outrageously in Austria-Hungary, not only hate Prussianism, but, in spite of ceaseless obstacles raised by the Germans and Hungarians, have been becoming, for some years past, "dangerously" insistent upon their right to genuine political representation. Some of them have gone so far as to demand autonomous administrations. Most of the leading Bohemian deputies are at this moment in Austrian prisons (see *The Czecho-Slovaks: An Oppressed Nationality;* Doran Co., New York, 5 cents).

The Germans had no illusions on the subject of the Austro-Hungarian army. They despised it. The early disasters at the hands of Russia were clearly foreseen. But these disasters, in the circumstances, were exactly what was wanted, for they gave Germany her chance to go to the rescue, and incidentally to take possession of the large though disorganized forces which still remained at the disposal of the old Emperor. The result was a "friendly" absorption of Austria-Hungary, and the policing of the whole Austrian Empire by German troops.

Germany won the first battle of her war when Russia routed the Austro-Hungarian armies. She has got Austria-Hungary clinched—though even now she recognizes and is mortally afraid of elements of disintegration, proof of which lies in the fact that Friedrich Naumann thought it necessary, in the midst of the war, to write *Mittel-Europa,* in which he says, with the usual German *naïveté:* "To speak quite frankly,

it sometimes happens that people [Austro-Hungarians] accept help, and at the same time scold those [Germans] who help them"! None the less, in so far as force can make union, Germany and Austria-Hungary today are one Empire.

Turkey was bought and paid for years ago.

In 1888—the year in which William II came to the throne—a group of German financiers, backed by the Deutsche Bank, purchased a concession to build a railway line in Asia Minor which was designed to be part of the "all rail route," Berlin-Bagdad-Bassorah (Persian Gulf).

Next year, in 1889, the Emperor made his first move in foreign politics by visiting the Sultan Abdul Hamid at Constantinople. As Gibbons says (*loc. cit.*, p. 63): "The friendship between the Sultan and the Kaiser was not in the least disturbed by the Armenian massacres. The hecatombs of Asia Minor passed without a protest. In fact, five days after the great massacre of August, 1896, in Constantinople, where Turkish soldiers shot down their fellow-citizens [Armenians] under the eyes of the Sultan and of the foreign ambassadors, Wilhelm II sent to Abdul Hamid for his birthday a family photograph of himself with the Empress and his children."

In 1898, the Kaiser paid his second visit to Constantinople, which was followed by further railway concessions for the completion of the Bagdad line to the Persian Gulf. This visit was extended so as to include the Holy Land, when the Kaiser promised his friendship to "the three hundred million of the world's Mohammedans."

Abdul Hamid, however, was too wily to put his neck entirely into the German noose, and too rich to become wholly dependent upon the German Treasury. The "Young Turks," penniless adventurers, were more promising material. Enver Bey was in training at Berlin. The Kaiser did not keep Abdul on the throne. The *coup d'état* of 1908, but more particularly that of January, 1913, which gave the Young Turks supreme power in the person of Enver Bey, placed Turkey, and as much of Asia as Turkey controlled, completely at the disposal of Berlin. The reception accorded the *Goeben* and *Breslau* at the Dardanelles, and Turkey's attack on Russia on October 29, 1914, were a foregone conclusion. To that extent, and so far as the end of her stride in Mesopotamia was concerned, Germany might have boasted with some show of reason that she won the war before she began it.

It was the Balkans that stood in Germany's way, and the need to absorb and to assimilate Austria-Hungary.

Until about 1912, developments had favored Germany's plan. In 1909, Austria (ever unscrupulous, even when a tool), successfully carried out the annexation of Bosnia and Herzegovina, countries which are peopled almost entirely by Serbians. This seizure of a huge Slav territory was a great triumph for the cause of Pan-Germanism, and was made possible by the threat of the Hohenzollern "shining sword" and by the exhaustion of Russia, protector of the Slavs, after the war

with Japan. And instantly Austria set to work, in ways altogether abominable, to drive the Slav population out of the annexed territory and to give the lands of the peasants to Germans (Gibbons, *loc. cit.* pp. 150-154).

In 1911, the Agadir incident with France nearly precipitated the conflict. But the Kaiser preferred to bide his time. For one reason, the Kiel Canal, which had been opened in 1895, had had to be enlarged, and would not be finished until 1914. Connecting the North Sea with the Baltic, Germany was in absolute need of the Canal to protect and at the same time to double the effectiveness of her fleet.

In 1912, things began to go wrong. Greece, Montenegro, Serbia and Bulgaria united against Turkey. What was worse, the Turks, trained by German officers, were defeated. Worst of all was the existence of a Balkan Confederation, which, if permitted to continue, would have made it impossible for Berlin to "divide and rule."

The success of Serbia was particularly exasperating. It filled the Serbians of the Austrian Empire with hope of freedom and of a Greater Serbia. Bosnia, Herzegovina, Croatia, Dalmatia and every Serb in the Empire were affected.

Another blow was the Greek occupation of Salonika, long coveted by Vienna and Berlin for use as a naval base within striking distance of Egypt and the East.

So Berlin and Vienna played upon the well-known vanity and ambition of the Tsar Ferdinand of Bulgaria—supported, as it was, by the racial arrogance of the Bulgars, who have well been called the Prussians of the Balkans—and instigated a Bulgarian attack upon the Serbians and Greeks. This was in June, 1913. Then Rumania intervened against Bulgaria, and Bulgaria was vanquished. The result was the treaty of Bukarest of August 10, 1913.

This treaty closely united Rumania, Serbia, Montenegro and Greece, against Turkey on the one hand and Bulgaria on the other. It also tended to range these four powers against Germany and Austria, and to make them lean more and more toward the Triple Entente (Russia, France and England),—though this tendency was modified later by the failure of Allied diplomatists to realize that both Bulgaria and Turkey had been bought and delivered to Germany, and by foolish efforts of the Allies to conciliate Bulgaria at the expense of Serbia and Greece.

All that Germany saw in August, 1913, however, was her Pan-German conspiracy more dangerously threatened than it had ever been. A glance at the map will show that Bulgaria, crippled by the Balkan wars, could have been crushed at any time by the converging forces of Serbia, Rumania and Greece; and that thus Germany's road to the Dardanelles had practically been blocked.

For this reason, and because the death of the old Austrian Emperor might at any moment have shaken Austria-Hungary into its constituent racial elements, which would have meant still further

reinforcement of the Serbian (Slav) barrier between Germany and the Dardanelles; and because the German Government and people were finding it every year more and more difficult to carry the enormous burden of their military and naval expenditures,—for these reasons Germany, after the treaty of Bukarest of August 10, 1913, decided to bring about war as soon as the Kiel Canal could be opened. This was due to take place in July, 1914.

Meanwhile, in November, 1913, during a visit of the King of the Belgians to Potsdam, both the Kaiser and General von Moltke, Chief of the German General Staff, informed King Albert that they looked upon war with France as "inevitable and close at hand," at the same time trying to impress him with a belief in the certain and overwhelming success of German arms. Belgium was to be brow-beaten into subservience and, if possible, into treachery (*Germany before the War,* by Baron Beyens, formerly Belgian Minister at the Court of Berlin; pp. 36, 37).

As the time drew near, the Kaiser kept in close touch with the Arch-Duke Francis-Ferdinand, the heir to the Austria-Hungarian throne. They were intimately friendly, and the Arch-Duke was a party to the German plot. In April, 1914, the Kaiser visited the Arch-Duke at Miramar, near Trieste. Again he met the Arch-Duke in June, 1914, at Konopischt, and on this occasion was accompanied by von Tirpitz, of submarine infamy. The murder of the Arch-Duke on June 28, 1914, merely provided a pretext for an Austrian ultimatum to Serbia. The Kiel Canal had been opened on June 24th. The psychological moment had arrived. On July 28th, war against Serbia was declared.

It is quite obvious to any impartial student of the communications which passed between the European Governments in July and August, 1914, that England, France, Russia, Belgium, Serbia and Italy were trying desperately to preserve peace, and that Germany and Austria were determined to provoke war. Naturally the Teutonic powers tried to conceal the fact, but if anyone still doubts that they, and they alone were responsible for the war, he need only read *The Evidence in the Case,* by James M. Beck (published by Putnams at $1.25), to have the possibility of doubt removed. Mr. Beck, formerly Assistant Attorney-General of the United States, analyses exhaustively the diplomatic records of the period and proves conclusively, on Germany's own showing, that it is she who was guilty.

But it seems unnecessary now to discuss that issue in detail. Maximilian Harden, the irrepressible, in October, 1914, while still a Superman and still expecting victory, voiced the clear understanding of all Germany when he wrote in his review, *Die Zukunft:* "Not as will-less dupes have we taken upon ourselves the enormous hazard of this war. We have willed it (*Wir haben es gewolt*). Because we had to will it and dared to . . . . Germany, by reason of her achievement, dares

to exact, and to reach after and obtain, broader Earth-space and wider fields of action" (October 17, 1914; pp. 69, 79).

Granting that a man has for years premeditated a murder; that he has discussed it openly with his family and friends, and that finally, in the sight of innumerable witnesses, he commits it,—his attempt subsequently to wash his hands of responsibility is not likely to be convincing. He may pose as having been attacked, and may succeed in convincing himself at times that it is he who is the injured party; but if he convinces others it may safely be assumed that their judgment is either biased or infirm.

The Austrian ultimatum to Serbia was delivered on July 23, 1914. Its terms involved practically the surrender of Serbian independence. For the third time in six years, Russia urged Serbia to swallow her pride and to submit, with the least possible modification, to everything that Austria demanded. Serbia did so, offering, if her response to the ultimatum were found insufficient, to place her case in the hands of the Hague Tribunal. Austria would not so much as listen. On July 28 she declared war on Serbia.

England, France and Russia again and again urged Germany and Austria to submit the matter to arbitration. The request was met with flat refusal. The Kaiser, to show his reasonableness, declared that all he wanted was that the Czar should give Austria-Hungary a free hand against Serbia!

On August 1st, on the ground that Russia had not ceased to mobilize her forces as Germany had demanded, Germany declared war against Russia. On August 2nd, Germany demanded of Belgium the right to use Belgian territory for military purposes against France, threatening her with "the decision of arms" if opposition were offered. In reply, Belgium reminded Germany that "the treaties of 1839, confirmed by the treaties of 1870, make sacred the independence and the neutrality of Belgium under the guarantee of the Powers and notably of the Government of His Majesty the King of Prussia." On August 4th, the German troops crossed the Belgian frontier and hostilities began.

Belgium then appealed to England. Thereupon, acting on the instructions of his Government, the British Ambassador in Berlin, Sir Edward Goschen, called upon the German Secretary of State, Herr von Jagow, and informed him that unless the German Government "could give the assurance by 12 o'clock that night (August 4th) that they would proceed no further with their violation of the Belgian frontier and stop their advance, I had been instructed to demand my passports and inform the Imperial (German) Government that His (Britannic) Majesty's Government would have to take all steps in their power to uphold the neutrality of Belgium and the observance of a treaty to which Germany was as much a party as themselves" (Beck, *loc. cit.*, p. 220).

Herr von Jagow replied that "the safety of the Empire rendered it absolutely necessary that the Imperial (German) troops should advance through Belgium."

The British Ambassador then asked to see the Chancellor, Herr von Bethmann-Hollweg, and later wrote the following oft-quoted account of his interview:

"I found the Chancellor very agitated. His Excellency at once began a harangue, which lasted for about twenty minutes. He said that the step taken by His (Britannic) Majesty's Government was terrible to a degree; just for a word—'neutrality,' a word which in war time had so often been disregarded—*just for a scrap of paper* Great Britain was going to make war on a kindred nation who desired nothing better than to be friends with her" (Beck, *loc. cit.*, p. 221).

In reply to the Chancellor's statement that, for strategical reasons, the violation of Belgian neutrality was a matter of life and death for Germany, the British Ambassador tried to explain to the Chancellor that it was "a matter of life and death *for the honor* of Great Britain that she should keep her solemn engagement to do her utmost to defend Belgium's neutrality if attacked": but, in the nature of things, *noblesse oblige* had no meaning for the representative of Germany. That a nation could act for the sake of honor was incredible if only because incomprehensible.

It was on that same day, August 4th, that the Chancellor explained to the *Reichstag:*

"Here is the truth. We are now in a state of necessity, and necessity knows no law. Our troops have occupied Luxemburg and perhaps are already on Belgian soil. Gentlemen, that is contrary to the dictates of international law. . . . Anybody who is threatened, as we are threatened, and is fighting for his highest possessions, can only have one thought—how he is to *hack his way through.*"

Incidentally it may be suggested that it is not as a rule the man whose house is being entered by a burglar who talks about "hacking his way through." For the burglar, entering the house, such language would not be inapposite.

Germany had calculated that both Belgium and Great Britain would be governed, not by principle, but by expediency. She has no realization whatsoever that what is right is wise, and that worldly wisdom, when true, is merely an interpretation of spiritual law in terms of material life. She is intellectually blind at that point, as all profoundly selfish and egotistic creatures must be, seeing that one of the worst penalties of sin is the intellectual and moral blindness which it induces.

Germany, therefore, had expected Belgium to think first of her own wealth and safety, and to submit,—thus betraying her international obligations in general and those to France in particular (see Beyens, pp. 36-38; 320-328).

Great Britain also, it was supposed, would be too considerate of her

own interests, including a settlement of the Irish crisis, then so acute, and too anxious to profit commercially by a European war,—to intervene on a point of honor or through mere sympathy with France.

And as to France: were not all Frenchmen effeminate and cowardly and degenerate? Had not every German school-boy been taught as much by real (because German) Professors? France would simply collapse!

So the sequence of events, as Germany saw it, was to have been:—swiftly to crush France by over-running Belgium and by seizing Paris; then to turn round and to stampede Russia; thirdly, either at once to fall upon England, or to postpone this for a few months until the results of the earlier victories had been consolidated; fourthly to exact a huge indemnity from the United States on some pretext which these wars would have developed; fifthly,—but there was in fact no end to the dream, short of universal domination. The German plan has been outlined in preceding pages in its most conservative character. Even now, after nearly three years of war, and while many Americans still refuse to take any part of the plan seriously,—the most influential men in Germany, including General von Ludendorff, described privately in Berlin as "Hindenburg's brains," are advocating the incorporation of all of France as a federated State of Germany, the extension of the German sphere of influence in Persia and Afghanistan, the reduction of Poland, Courland, the Baltic provinces, Finland and the bulk of European Russia to the status of protectorates or annexed territories of Germany (From *Germany's Position Under Good and Bad Peace,* quoted by the New York *Times,* June 10, 1917). And while America is less often referred to explicitly, it is notorious that the idea of a mere indemnity is rejected by many leading Germans as wholly inadequate and unsatisfactory. They are sanguine of German-American support, once German troops were landed here, and they argue that unless America were completely Germanized, the survival of the United States, as an English-speaking, independent nation, would be a constant menace to the supremacy of German world-authority.

What it would mean to our women and children if German troops were to land in this country, will be realized more clearly after the Conduct of the war has been examined.

Fortunately for America and for the world, Belgium and England and France totally upset the German calculations, each of them, in their own way, revealing qualities of unselfish and splendid heroism which for ages will inspire mankind. Utterly unprepared for war, while Germany, having chosen her own time, was prepared "to the last button on the last Grenadier's tunic,"—the Allied nations, by their resistance, enabled Russia under the Grand Duke Nicholas to strike before Germany had demolished France. The Battle of the Marne completed the repulse

of Germany and gave civilization an opportunity to organize for victory.

But now, in the light of Germany's war-plan, is it not evident why she is so anxious to arrange a temporary peace? Officially and unofficially she has assured the world of her peaceful inclination. Von Hindenburg sends a wireless message to the Russian Council of Workmen's and Soldiers' Delegates "announcing German sympathy with the formula 'peace without annexations or indemnities'" (see New York *Times,* June 8, 1917).

Germany has been checked and perhaps knows it; but she has reduced Austria-Hungary, Turkey and Bulgaria to a condition of vassalage; she has gained absolute control of a solid mass of territory and of population stretching from Hamburg well into Asia Minor and almost to Bagdad. Not only Maximilian Harden, but such organs as the *Frankfurter Zeitung,* as early as December, 1915, declared that even if Germany were obliged, at the end of the first "round," to surrender her conquests, she would have cut the world in half and would be situated better than ever before to complete her program of world dominion (see Chéradame's most important explanation of what he calls "the dodge of the Drawn Game;" Chapter V, and pp. 64, 109).

"No indemnities"! The war has cost Germany little in comparison with what it has cost France and England and poor Belgium. Germany has lived on the territories and populations she has invaded—on forced labor, on confiscated wealth, on paper promises—and has tried deliberately to destroy everything which she has not been able to consume. She is willing enough to let the Allies pay for the ruin she has wrought.

"No annexations"! Russia restores the Armenians to their murderers, the Turks; Great Britain restores Bagdad to Turkey, and the German Colonies, so-called, to Germany—thus provoking, incidentally, a rebellion in South Africa in which Boers and Britons would unite against England; for Boers and Britons, as brothers in arms, have laid down their lives to free those "Colonies," which actually were slave-pens, from the horrors of German despotism.

"No annexations and no indemnities"—and so leave Germany free to organize her vastly increased resources, and all the latent wealth of Asia Minor, and her new army of 21 millions of men (127 millions of non-Germans to be exploited by 77 millions of Germans), for her next great war of conquest!

No wonder that President Wilson, in his recent message to Russia (published in the United States on June 10, 1917), spoke as he did of German "projects of power all the way from Berlin to Bagdad and beyond."

"Government after Government," the President declared, referring unquestionably to the Governments of Austria-Hungary, Turkey, Bulgaria and probably to that of Greece also,—Government after Government, without open conquest of its territory, has "been linked together in a net of intrigue directed against nothing less than the peace and

liberty of the world. The meshes of that intrigue must be broken, but cannot be broken unless wrongs already done are undone; and adequate measures must be taken to prevent it from ever again being rewoven or repaired.

"Of course," he continues, "the Imperial German Government and those whom it is using for their own undoing are seeking to obtain pledges that the war will end in the restoration of the status quo ante. It was the status quo ante out of which this iniquitous war issued forth, the power of the Imperial German Government within the Empire and its widespread domination and influence outside of that Empire. That status must be altered in such fashion as to prevent any such hideous thing from ever happening again."

No wonder, either—considering that the Allied Governments had learned at last to take the German plot seriously—that, in reply to President Wilson's request to state their war aims, those Governments declared on January 10, 1917, that, in addition to the "restoration of Belgium, Serbia and Montenegro, with the indemnities due them," and "the evacuation of the invaded territories in France, in Russia and in Rumania, with just reparations,"—the Allies were also fighting for "the recovery of provinces or territories torn in the past from the Allies, by force or against the wishes of their populations;" for "the liberation of the Italians, Slavs, Rumanians and Czecko-Slovaks from foreign domination"; for "the emancipation of populations subjected to the bloody tyranny of the Turks"; and for "the expulsion from Europe of the Ottoman Empire which has shown itself so radically alien to western civilization."

To fight for less than that would be to fight, not for peace, but for another war more terrible than this one, and for a war which might well result in the conquest of the United States of America by a Germanized Mitteleuropa Empire.

T.

(*To be continued*)

A soul cannot be regarded as truly subdued and consecrated in its will, and as having passed into union with the Divine will, until it has a disposition to do promptly and faithfully all that God requires, as well as to endure patiently and thankfully all that He imposes.—T. C. Upham.

ELEMENTARY ARTICLE

Recollection and Detachment

THE very first definite rules which are given the would-be disciple include what are called in the devotional books, Recollection and Detachment. A little reflection will show that this is entirely logical. Put in the very simplest terms, if a man wants to be good the first thing he must be sure to do is to remember that fact. He cannot hope to continue on the straight and narrow path very long unless he remembers that he wishes to walk on it. That is recollection in its most elementary form. It is remembering what you wish to remember. Now there are many things that tend to distract our attention and to draw it away from our main purpose. Any pull on our five senses will tend to do this: sounds, sights, tastes, feelings, smells, and all that they stand for, on the mental, moral, and emotional planes, as well as on the purely physical plane. If we wish to remain recollected, to remember our purpose, we must beware of these distractions, these pulls on our attention through our senses; we must, in a word, cultivate the deliberate habit of disassociating ourselves from these things; we must practise Detachment. Therefore, at the beginning of the way, Recollection and Detachment are very necessary rules. But Recollection and Detachment are really not the simple things they seem. Like most spiritual truths or laws of life, while they fit the ordinary facts of the outer life they also go deep below the surface, into the realms of that mysterious inner nature which it should be our constant endeavor to bring to active outer manifestation. First it should be noted that we remember only that in which we are interested. Therefore we are thrown back at once upon the last article describing our Initial Motives, and their respective powers. But let us assume an adequate interest, either from fear, from self-seeking, or from love. The motive whatever it may be, charges us with a desire to live a better life: we *want* to do it. The problem is how to do it, how to start. Experience soon teaches us that a mere resolution to be good only influences us so long as it keeps in the fore-front of our minds. Once let our attention be distracted by whatever outside influence and we suddenly awaken to the fact that we forgot all about being good, and, during the period of forgetfulness, we got mad and swore, or we ate too much,

or we were mean and ill-tempered, or spiteful, or gloomy, or malicious, or wicked in some more overt and obvious manner. We did not really want to do or be any of these things, save momentarily, and in a part of which we are ashamed and wish to be rid of. We realize keenly that our failure was not a failure of real desire so much as a failure of Recollection. We feel sure that if we had remembered our desire to be good *at the moment of temptation,* we should have had little trouble in waging a victorious fight against the enemy. In other words, what we needed was more Recollection.

It is to be noted that Recollection is a rule for the would-be disciple, not for the ordinary man. To be potent in a true sense, we must assume that the man has a conscious desire to be good and that he will be good, if he remembers. Most people do not want to be good in that sense, they are not interested, and have nothing to be recollected about. Indeed, the vast majority of people try very hard not to be recollected, and they spend most of their leisure going from one distraction to another in a frantic effort to find forgetfulness of self in any outer activity that promises pleasure or excitement. This is the secret of the success of the theatre and the novel.

The desire to be recollected is not, however, a hard and fast line separating the sheep from the goats. Even the would-be disciple cannot always instantly surmount all temptations by the mere recollection of his principles. He ought to be able to do so, but things are actually not so easy. The desire to be good is of a certain power, and will only surmount temptations of corresponding potency. If we have a weak desire to be good, and a strong lower nature, with many evil propensities, we may be sure that we shall have many falls. The struggle upwards is a long and painful struggle, and is based on countless failures. But a point must be reached when the Recollection of one's principles has sufficient power to withstand at least every activity of our lower nature save what we may call our besetting sins. There are certain directions in which we are specially weak. If it were not so, we should be disciples already. It is hardly to be hoped that our incipient desire,—for we are dealing with first stages,—will be strong enough, even when remembered, to enable us to surmount all temptations. This need not discourage us. It is common sense. The thing to do is to start over again, not once or twice, but a thousand times, cheerful and undepressed, fiercer and ever firmer in our determination to conquer this and every other manifestation of our lower nature.

Some of us will continue to get mad and lose our tempers; others will continue to gossip and say ill-natured things; others will be envious and jealous; still others will give way to the grosser sins of the flesh. All this is natural, and will pass. Only the good is eternal and persists forever. The bad in each one of us will be and must be killed out in time, no matter how long it takes. The time is in our hands. We can make a short and violent aggressive campaign against our lower natures, which

is what the disciple is doing, or we can await the long drawn-out fulfillment of spiritual law, which in the progress of time, will stamp out all evil.

Recollection therefore, is not, at first, an infallible remedy. It becomes such when a man becomes a disciple; that is to say, he must be incapable of *deliberate* sin before he can be a disciple in the real sense of that loosely used word. And a man sins deliberately if he sins in spite of recollection. A corollary of this is that a real disciple must be to all intents and purposes, always recollected. It is not absolute, for even the real disciple can still sin without its involving irretrievable disaster. But his sins are sins of inadvertence, of misunderstanding, rather than sins of weakness and bad intent. This, however, is a little away from our main point.

Recollection, while not an infallible remedy against sin, must become so, approximately, at any rate. Therefore, like everything else in the spiritual life, it is a progressive thing. It must develop; develop in intensity and depth as well as in broadness and extent. It must cover wider and wider ranges of our activities. I mean that at first Recollection is simply trying to remember our ideal, and to act accordingly. We actually do remember in the morning at our prayer time, and a few times, more or less, during the day, particularly just after doing something we ought not to have done. From this very elementary stage we must gradually work up until we have trained our bodies to be recollected, so that they will sit straight and not slouch, so that we have eliminated all objectionable tricks, useless movements, mannerisms and personal idiosyncrasies, in a word, until our body is *trained* to remember that it is the body of a would-be disciple and behaves accordingly. Then we must train our emotions to be recollected so that they will not surprise or betray us, by fear, by anger, by impatience or by any other of the countless influences which habitually sway people's emotions. We must train our minds to be recollected, and that is almost the hardest task of all, for our minds are very untrained indeed, and we hardly know how to go about trying to do this difficult thing. But it can be done. The mind can be so saturated with an idea, an ideal, that its influence is perpetually present, in the background perhaps, but actually present in the sense that it raises its head and comes to the fore front of the mind the instant anything happens which makes its presence desirable, *and it comes in time to be effective.* It will show an uncanny provision and knowledge of what is likely to disturb the even course of the disciple, and will not fail to warn him. Some people will think I am talking about the conscience, and to them I should reply by asking them to explain, if they can, the difference between Recollection and the conscience. There is a difference and it is a very interesting and instructive difference, but does not belong to the legitimate field of an elementary article.

Finally, we must have Recollection of the will. When we have that the battle is almost won, for that means that we are able to bring to bear

on each struggle, the supreme weapon at our command. But this also takes us beyond the field of an elementary article. A recollected will is a weapon of the full disciple, and is something the would-be disciple is working towards.

It will be seen from this brief analysis, that there is much to be done about Recollection, and the point of immediate interest for all of us is to begin. As usual I would counsel patience and humility. Do not try everything all at once. Make some few simple rules,—say one for each of the several planes, of the body, the emotions, the mind, and the will. Take a simple bodily trick such as crossing one's knees, or twiddling one's fingers, *and stop it.* Then take an emotion like habitual impatience, *and stop it.* Then take the mind and decide to remember something—anything with a spiritual implication,—say a brief prayer,—at a given time or times, *and do it.* All three of these practices will train the will in Recollection, so you will need no special practice for that. When you have perfected yourself in these three things, try others. You will learn Recollection by this simple process, and incidentally, you will learn much more.

C. A. G.

The Inner Life, by Rufus M. Jones;—published by Macmillan, price $1.00.

"There is no inner life that is not also an outer life," says Mr. Jones in the opening sentence of his Introduction; and his effort in this collection of not very closely knit essays is to demonstrate, on the sure foundation and logic of example given us by Christ and the Christian mystics, that life is not divisible into religious *or* secular, and that "the tendency to dichotomize all realities into halves and to assume that we are shut up to an *either-or* selection, is an ancient tendency and one that very often keeps us from winning the full richness of the life that is possible for us." The plain man, because he does not go to Church, feels that he is not religious, and thereby automatically divorces himself from religion and the things of the Spirit. This mental attitude does not, however, correspond with the facts. "There is no line that splits the outer life and the inner life into two compartments."

This thought, though occasionally out of sight, really binds together Mr. Jones' topics. With the wish to bring home the fundamental unity of life, and the impossibility of really divorcing the two, he holds man up to himself by reinterpreting a few common-place inner experiences, and by analysis and application of the Beatitudes, of the Christ-life, of St. Paul, and the Johanine *Gospel.* The Beatitudes represent life to us as richer in the rewards of a right inner life than of a life where the inner is used merely as an adjunct to administer the outer. "The aspiration, and not the attainment, is singled out for blessing. In popular estimate, happiness consists in getting the desires satisfied. For Christ the real concern is to get new and greater desires—desires for infinite things." So Paul demands "a new kind of person, with a new inner nature, a new dimension of life, a new joy and triumph of soul."

This "Kingdom within the Soul" is to be obtained only by the way of experience, which each man must find for himself, but which may wisely be modelled on the recorded experiences and teaching of those who have gone before. The value of the Quaker form of worship here enables Mr. Jones to grasp a truth of the spiritual order, which, though essentially Christian—"where two or three are gathered together in my name, there am I in the midst"—is not a dominant note of the great mystical writers, who were for the most part solitary and isolated individuals in their spiritual struggles upward. "By far," he tells us, "the most influential condition for effective worship is group-silence—the waiting, seeking, expectant attitude permeating and penetrating a gathered company of persons. We hardly know in what the group-influence consists, or why the presence of others heightens the sensitive, responsive quality in each soul, but there can be no doubt of the fact. There is some subtle telepathy that comes into play in the living silence of a congregation which makes every earnest seeker more quick to feel the presence of God, more acute of inner ear, more tender of heart to feel the bubbling springs of life than any one of them would be in isolation."

This is the fundamental position on which The Theosophical Society is founded, it is illustrative of the Theosophic method. True Brotherhood is more than goodwill, it is the synthesis and spiritual re-knitting of a new unity, an expanded and

yet thoroughly integrated life existing in a unity deeper and more permanent than the unity of personality itself. So the T. S. is a unit of groups, themselves units composed of individual members. It is the united push of a larger and upward-striving consciousness that will ultimately unlock the Golden Gates and liberate mankind into the world of spirit.

Mr. Jones closes his book with a brief consideration of the mystical "Experience of God," which he, we think rightly, ascribes to many more persons than those represented in literature. He sees in it not some exotic manifestation of the Spirit in man, but rather the natural expression of our religious consciousness, of that "mystery of goodness," of which it is "not so clear and plain" how we "came to be possessed." "Religion when it is real, alive, vital, and transforming, is essentially and at bottom a mystical act, a direct response to an inner world of spiritual reality." This, we feel, is placing mysticism in its true relation, and only when it is seen and studied in this way will that study profit the soul of man.

Mr. Jones has written a popular book, in fluent, almost slangy terms at times; and therefore easy to read. One or two of his definitions are very happy—"Patience, endurance, stedfastness, confidence in the eternal nature of things, determination to win by the slow method that is right rather than by the quick and strenuous method that is wrong are other ways of naming meekness." He might wisely have added courage to this list. Again, he defines worship as "direct, vital, joyous, personal experience and practice of the presence of God."

The book is fragmentary, with little organization of ideas, which are sometimes repeated; but the fragments are in themselves "good and sufficient."

A. G.

Is God Dead? by Newman Floary, is based on a good idea. A rich and happy man loses fortune and his only son in the war. He is religious in the conventional sense, but his faith breaks down under the strain of his misfortune and, denying the existence of God, he contemplates suicide. He has some kind of an experience, not clearly described, during which he sees, as God sees, the inner workings of the souls and minds of six or seven other individuals who also go through circumstances connected with the war which test but strengthen their faith. These several experiences form the main part of the book. The result restores the doubter to a belief in God, and the book closes with a picture of a footman softly closing the door as he sees his master on his knees. It is a forceful and convincing book with much sound argument, and, in spite of its literary defects, one which we would recommend.

J. B.

God the Invisible King, by H. G. Wells (Macmillan Co.), is an interesting and honest statement of Mr. Wells' conversion. He has attained to the knowledge that God is.

"Then suddenly, in a little while, in his own time, God comes. This cardinal experience is an undoubting, immediate sense of God. It is the attainment of an absolute certainty that one is not alone in oneself. * * * But after it has come our lives are changed, God is with us and there is no more doubt of God. Thereafter one goes about the world like one who was lonely and has found a lover, like one who was perplexed and has found a solution. One is assured that there is a Power that fights with us against the confusion and evil within us and without. There comes into the heart an essential and enduring happiness and courage."

The book contains flashes of true inspiration. Mr. Wells has caught certain great truths with extraordinary vividness and clarity.

"God is a person. * * * God is a person who can be known as one knows a friend. * * * He is our king to whom we must be loyal; he is our captain, and to know him is to have a direction in our lives. He feels us and knows us;

he is helped and gladdened by us. He hopes and attempts. * * * God is no abstraction nor trick of words, no Infinite. He is as real as a bayonet thrust or an embrace.

* * * * * *

"There is the love God bears for man in the individual believer. Now this is not an indulgent, instinctive, and sacrificing love like the love of a woman for her baby. It is the love of the captain for his men; God must love his followers as a great captain loves his men, who are so foolish, so helpless in themselves, so confiding and yet whose faith alone makes him possible. It is an austere love. The spirit of God will not hesitate to send us to torment and bodily death.

"And God waits for us, for all of us who have the quality to reach him. He has need of us as we of him. He desires us and desires to make himself known to us. When at last the individual breaks through the limiting darknesses to him, the irradiation of that moment, the smile and the soul clasp, is in God as well as in man. He has won us from his enemy. We come staggering through into the golden light of his kingdom, to fight for his kingdom henceforth, until at last we are altogether taken up into his being."

There is much in the book that is admirable. In general, wherever Wells speaks of his own positive convictions, he speaks truly and well. Unfortunately he has permitted himself to fall into the very common fault of feeling that to assert one thing it is necessary to deny something else, as though the amount of truth in the universe were limited, and if needed in one place it had to be taken from another. It is this that makes almost everyone except members of The Theosophical Society assume that if one believes in Christ it is necessary to deny Buddhism. Wells falls into this error throughout. What he has not experienced he denies. Further and more serious, what he does not understand, he denies. There is so much that he does not understand. Of the significance of the Cross he has no conception whatever. To him it is a meaningless horror.

He is like a man who had spent his life in a village in Holland denying that the world could contain a hill, let alone a mountain, and who suddenly found himself on top of a high hill. He is convinced, delighted by the beauty of the outlook, the bracing air, and he calls aloud his conviction and his delight. All honour to him. But there are in the world no snow-capped peaks. That is the superstition of an outworn theology to hold men shackled from the truth. He has seen mountains and he knows.

But he is honest and he is capable of growth. So short a time ago he had no faith at all. Doubtless his next book will show that he has bridged many of the obvious gaps in his belief. A very little knowledge of theosophy would clear up so many of his difficulties for him.

The cardinal points of his belief are:

I. God is.
II. God is a person.
III. God is finite, not infinite, seeking knowledge rather than omniscient, struggling rather than omnipotent.
IV. "God," as he uses the word, is not the Creator of the universe. That he refers to as the "Veiled Being" of whom we know nothing. He hopes that minds will develop later that will be capable of knowing something of this "Veiled Being."
V. God is the King, the Captain of Mankind, our Leader. All men are to give themselves to his service; the State is his instrument and the destiny of the world is Theocracy, with God as recognized King.

In much that he says of "God" he draws so close to the idea of the Masters, as familiar in Theosophy, that it seems that it would only be necessary for the idea to be suggested to him to have him accept it as the keystone of his arch. As

said above, with many of his positive statements, students of Theosophy may agree cordially. His writing is curiously irregular. A passage that one feels to have been inspired by the Master whom he calls "God," will be followed by another obviously written from the standpoint of his own superficial prejudices and misunderstandings. As a child he seems to have been taught a distortion, miscalled Christianity, which deeply scarred his inner nature, and resulted in a prejudice from which he has never recovered, and which still blurs his vision. Granting his misunderstandings of Christianity and of its founder as the "Saint of non-resistance," we can only sympathize with his indignant rejection of both. His God, and ours, is a Warrior God and we are to become "knights in God's service." This service of God as the Invisible King, he sees should lead into every department of life, "the teaching at the village school, the planning of the railway siding, the mixing of mortar," down to the representation of God on coin and postage stamp. "To realize God in one's heart is to be filled with the desire to serve him," and the way to serve him is to do all that we do in his way.

His conversion has brought Wells much light and a splendid certainty that God is. He believes that it has brought him equal conviction of what God's will is, and it is here that a little knowledge of Theosophy, of the nature of man, would save him from a great danger. He knows the light he has received is the true light, but he has not yet realized man's power to distort that light and color it with his own preconceptions. Nor does he yet understand how easy it is to mistake our own will for God's will. For instance:

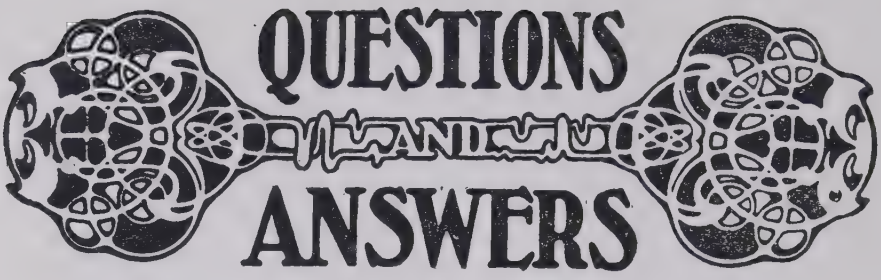
As those who have had experience have little argument but profound conviction of God's existence, so, Wells says, of God's qualities: "if you feel God then you will know, you will realize more and more clearly, that thus and thus and no other is his method and intention.

"It comes as no great shock to those who have grasped the full implications of the statement that God is Finite, to hear it asserted that the first purpose of God is the attainment of clear knowledge, of knowledge as a means to more knowledge, and of knowledge as a means to power. For that he must use human eyes and hands and brains.

"And as God gathers power he uses it to an end that he is only beginning to apprehend, and that he will apprehend more fully as time goes on. But it is possible to define the broad outlines of the attainment he seeks. It is the conquest of death."

Nevertheless Wells has made a great step forward. He has shown, too, that he can grow and we shall await his next book with keen interest. Perhaps even now he is discovering that it is the first step in the spiritual life that he has taken, not the last, and that humility is the foundation of the life of the soul.

J. F. B. M.



Readers of THE THEOSOPHICAL QUARTERLY are invited to send questions to be answered in this Department, or to submit other answers to questions already printed where their point of view differs from or supplements the answers that have been given.

QUESTION No. 213.—*Do the Masters live among men in the Western World—or are they all living together in Central Asia? Are they living in their physical bodies?*

ANSWER.—Everyone who has studied Theosophy for some years should be able to answer this question satisfactorily to himself. This doesn't mean that it would be satisfactory to another; but to the questioner it is the best answer that can be given, since he is not able to appreciate the deeper meaning of another's answer, unless it re-echoes from his own inner life. The real truth about the Masters is of no use to us, as long as our spiritual discernment is not sufficiently awake to grasp it.

What is our conception of the Masters? Most of us think of them as Beings far, far ahead of the rest of mankind on the evolutionary scale. Some of them have passed entirely out of the physical plane and have no physical body at all. Others have still a body that makes it possible for them to work directly on the physical plane; but this body may be too refined to stand the atmosphere in the ordinary world. A Master has told us something to that effect (*The Occult World*).

But there is another and more peremptory reason for them to keep aloof. The force that goes out from them would have a tremendous effect upon us. As said in *Fragments I* in answer to one who wished to converse with the Master face to face: "That force you speak of might shake your nature to its very depths. And do you know what demons might fly out from thence to torment and assail you? Are you strong enough for them?"—The force of the Masters is strong enough to extirpate all evil in the world, but as evil still "lives fruitfully" in the hearts of all men, it would mean to destroy mankind at the same time.

But what about the Christian Master? may be asked. The answer is that He incarnated in a physical body and only with so much of his real splendour and force as this body could bear, and as was necessary for his work. He could not manifest more of His Divine Powers in that body, without doing harm to His surroundings and counteracting His mission. Surely, He had a reason for His teachings in the parable of the man that sowed good seed in his field. When his servants proposed to gather up the tares, he said: "Nay, lest happily while ye gather up the tares, ye root up the wheat with them."

Thus, I don't think that any real Master can live among men, either of the Western or of the Eastern world, at the present stage of man's evolution. But many of their Disciples (Chelas), so far developed that they are "Adepts" compared to people at large, can do so; and several of them are, no doubt, living in different places throughout the world at the present time. The physical body of these Chelas is still gross enough to stand the unwholesome exhalations of the man of this age. But such Adepts are not known except by some few who are, themselves, Chelas of a lower degree.

The Masters are not all living in Central Asia, though a good many of them have chosen that favorable and isolated locality, just as we often go off to healthy places up in the mountains during the hot season. Meanwhile there may be other suitable localities on this globe, where they can live, and do live.

Certainly they are living in their physical body, if they still have one. They would not have striven so hard to develop and keep up this body, as is depicted in "The Elixir of Life," unless it were useful to them. But there will come a time when, as said above, a Master has advanced so far that He cannot use a physical body any longer. Then He sloughs it off; and He is doing so, because it would be impossible for any kind of a physical body to endure the pressure and violence of the powers He has now acquired. Then He is called to do more important and immensely more difficult work on a higher plane of being.

T. H. K.

ANSWER.—If the questioner will read *Acts* and the Lives of the Saints it is probable that a pretty firm conviction will grow up that at least one Master lives among men in the Western world. Reading the Letters of the Master K. H. in various Theosophical publications, notably in *The Occult World,* will leave a similar conviction as to His reality. *Light on the Path* covers this question—if one will seek therein for the truth. *The Voice of the Silence* gives an explanation of how the Masters may live and appear. S.

QUESTION No. 214.—*Has anyone now living ever seen a Master, or known anyone who has seen one? If so, was the Master seen in the inner or outer world? Can there be proof of seeing a Master in the inner world?*

ANSWER.—Read the history of the early days of the T. S., and you will find an answer to the first question. Surely Madame Blavatsky, and others too, have seen a Master. And there are still many in the T. S., as well as outside it, who knew H. P. B. personally.

Whether any person now living has seen a Master in the outer world I don't know; but I feel sure that there are some who have seen Him in the inner world, not vaguely only, but very distinctly. There is no proof of this, that is valid to anyone except to the seer himself. What would you think of a person who told you that he had seen the Master face to face in the inner world? If you thought him absolutely reliable you would begin to think very highly of him, which would benefit neither you nor him. Or you might perhaps think that he had deceived himself, or even that he was deceiving you. The wise man that has seen his Master, doesn't advertise it. The only reliable proof of seeing the Master in the inner world is, therefore, to raise oneself to that world, which means to make oneself conscious there, or to develop the inner organs of sense by which to see, hear, etc., in that world. T. H. K.

ANSWER.—Holmes in either the *Creed of Christ* or of *Buddha* says that postulating the soul it must be considered as infinite. Being infinite it cannot be limited. Neither can it be defined. Therefore it cannot be proved. As it is on the soul plane that one would know the Master, one may answer this question either "yes" or "no." There is no equal mass of testimony about any subject compared to the mass of testimony on the reality of our own great western Master, yet most of His followers try to banish Him into space as an etherealized impotent Spirit—why then expect that any "proof" would be satisfactory? If there be real desire behind this question, and not a purely intellectual curiosity, we might try the experiment of loving Him. Very few people could "prove" who were their parents yet most of us find it enough to love them. S.

ANSWER.—We may be pretty sure that people who claim to see Masters are deluded. Those who could see them would not be likely to make the claim. But

in the early days of the Theosophical Society it was different. Then it was not a question of individual merit or development, but of the time and cycle—the Karmic opportunity. Then Masters were seen by many different people who have left clear records of the fact.

As to proof of seeing a Master in the inner world—What do we mean by "proof"? Most people mean the evidence of the physical senses which are notoriously unreliable. In truth, can we "prove" anything? Can we even "prove" that we are awake and not asleep and dreaming? But we do not want to "prove" it. We *know* it. In the same way the evidence of those who have seen Masters in the inner world shows that they know the truth of what they see with a certainty far greater than any the physical senses can give. There are some truths that each man must learn for himself. R. D.

THE THEOSOPHICAL SOCIETY AND MRS. ANNIE BESANT.

New York newspapers of June 24, 1917, contain the following statement:

"Telegrams from Bombay say that the restrictions placed by the Government on Mrs. Annie Besant and her colleagues are the sequel to a violent home rule agitation, which was distinguished by a vilification of everything British and Western . . . Mrs. Besant is head of the Theosophical Society."

Newspapers describing Mrs. Besant as head of the Theosophical Society do so in good faith, merely repeating Mrs. Besant's own claim. But the society of which Mrs. Besant is the head has no connection whatsoever with The Theosophical Society, and is working for objects which are opposed diametrically to those for which The Theosophical Society exists.

The agitation to which the newspapers refer is wholly contemptible, treacherous and outrageous. Such behaviour, however, cannot surprise any member of The Theosophical Society who is familiar with the earlier history of the Movement, when Mrs. Besant, at that time a member of the Society, made an equally contemptible, treacherous and outrageous attack on Mr. William Q. Judge.

The Theosophical Society was compelled then to deny its platform and its membership to Mrs. Besant and her deluded followers, and from that day to this has consistently refused to have any relations with them.

For reasons essentially the same, the Government of India has now been compelled to forbid Mrs. Besant "to participate in any meetings, deliver lectures or publish her writings."

Great Britain is sacrificing her best in men and treasure for love of righteousness and to free the peoples of Belgium, northern France and Serbia from an intolerable slavery. She is fighting and dying with France and the other Allies for the freedom of the world. At such a time to organize against her an agitation which at best is based upon self-assertion and self-seeking; to take advantage of her unselfishness, and of the terrible needs of Germany's innocent and tortured victims, to stab her in the back,—is not only the antithesis of Theosophy, but is as monstrous a crime as Germany's very worst.

Even if India were suffering from maladministration—and she is not, being one of the best and most sympathetically governed nations in the world—it would be no excuse for what Mrs. Besant and her followers have done.

If American "Pacifists" and Pro-Germans were at this time to start a "home rule agitation" in the Hawaiian Islands, and were to foment a rebellion among that mixed population—regardless of the fact that home rule there would result inevitably in the same internecine strife which kept India in agony prior to British occupancy—it is doubtful whether the American people would feel that justice had been satisfied by the infliction of so mild a penalty as prohibition to continue such treachery openly.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

The Annual Convention of The Theosophical Society was held in New York at 21 Macdougal Alley, on Saturday, April 28, 1917.

MORNING SESSION

The Chairman of the Executive Committee, Mr. Charles Johnston, called the Convention to order at 10.30 a. m. and asked for nominations for the offices of Temporary Chairman and Temporary Secretary. On motion by Mr. C. A. Griscom, seconded by Mr. G. V. S. Michaelis, Mr. Johnston was unanimously elected as Temporary Chairman. On motion by Professor Mitchell, seconded by Mr. Acton Griscom, Miss Isabel E. Perkins was elected Temporary Secretary. The Temporary Chairman asked the pleasure of the Convention regarding organization, and Mr. J. F. B. Mitchell moved that the Chair appoint a Committee on Credentials. This motion was seconded by Mr. K. D. Perkins, and carried. The Temporary Chairman felt that of necessity the Secretary T. S. and the Treasurer T. S. should be placed upon that committee, since its activities involve a knowledge of the different Branches and the standing of the members. He consequently appointed Professor Mitchell, Mrs. Gregg, and Miss Flora Friedlein, representing the far West. This committee, after having received the credentials of all the delegates and proxies present, retired to prepare its report, and the Temporary Chairman addressed the Convention.

Address of the Temporary Chairman

It is the great privilege of the Temporary Chairman to welcome members and delegates to this Convention; and I am convinced, as I think we all are, that we have never held a Convention of greater importance and vitality. One remembers Conventions in many lands—in India, under the palm trees, and the sunshine and the tinkly temple bells that Kipling has recorded, in London, and elsewhere. Now the Convention has come back to its original starting place, and this Convention meets not so very far from the original centre of the work which was in the Mott Memorial Hall, in Madison Avenue. The Society has made the circle of the globe, and has come home again. That is in a way significant of our whole life—the T. S. has girdled the globe, gathering life and vitality, and returns to focus that increased force in its work from its old centre, strengthened and reestablished.

The Theosophical Society and its work are much more vital than many of us realize; it is the effective bridge between the spiritual world and the outer world, a bridge built by spiritual powers and forces, over which they can pass into the life of mankind and into the making of history. While this Convention can be contained in a small space, its life and activity affect the whole world far more

vitally than most of us recognize. In 1915 and 1916 resolutions were passed, touching on the relation of this Convention to world events and the war. Those resolutions, which were then expressions of our hopes, have now become realities; and I think we could not overestimate the part which The Theosophical Society has had in turning the tide of thought and feeling from absorption in selfish and material interests to some recognition of the spiritual issues at stake in this world conflict. We should realize that our aspirations have potency; that they can be used for the uplifting of the thoughts and desires of others. If this were as clear to us as it ought to be, we should strive to hold the wisest and most far-reaching aspirations, for we should recognize in sober fact that we can so live and act that what The Theosophical Society is doing and thinking to-day, the world will be doing to-morrow.

I have great pleasure in welcoming to New York and to this Convention those delegates and members who have come from a distance; and on behalf of the Executive Committee I wish to congratulate each and every one here present on being permitted to take part in so momentous an occasion as this.

Report of the Committee on Credentials

The report of the Committee was made by Professor Mitchell, who stated that fifteen Branches were found to be present, in the person of delegates and proxies entitled to cast seventy-five votes, representing many times that number of members. There were also a number of foreign proxies, known to be on the way, which had not arrived owing to the irregularity of the mails. The Committee recommended that the Branches represented by such proxies be considered as present, but not as entitled to vote unless their proxies arrived before the Convention adjourned. The Branches represented were as follows—those whose proxies came after Convention are marked with a star.

Aurora, Oakland, Cal.
Blavatsky, Seattle, Wash.
Blavatsky, Washington, D. C.
Cincinnati, Cincinnati, O.
Hope, Providence, R. I.
Indianapolis, Indianapolis, Ind.
Middletown, Middletown, O.
New York, New York
Pacific, Los Angeles, Cal.
Providence, Providence, R. I.
St. Paul, St. Paul, Minn.
Toronto, Toronto, Can.
Virya, Denver, Colo.
Altagracia de Orituco, S. A.*
Krishna, South Shields, England
London, London, England*
Newcastle, Newcastle-on-Tyne, England*
Norfolk, Norfolk, England*
Venezuela, Caracas, Venezuela, S. A.

Dr. C. C. Clark moved that the report of the Committee on Credentials be accepted and that the Committee be discharged with thanks. This motion was duly seconded and carried.

Permanent Organization

The Temporary Chairman then stated that the Convention should be permanently organized and requested nominations for the office of Permanent Chairman. Mr. Ernest T. Hargrove referred to what the Temporary Chairman had said of this as a great day and expressed his own feeling that we should try to meet it greatly. He knew of no one whose long and unbroken fidelity to the cause of The Theosophical Society better fitted him to fill the office of Convention Chairman than Professor Mitchell, of whom he spoke as not only the President of the New York Branch and the Treasurer of the T. S., but as a great deal more, an old and faithful member of the T. S. This nomination was seconded by Mr. Griscom and unanimously carried. In taking the Chair, Professor Mitchell said:

"What has already been said of the importance of this Convention gives me a very serious sense of what is involved in serving as its Chairman. Fortunately I have also heard what led you to elect me; I am being praised for what is a great privilege, that of being an old member of the T. S., and we must all agree that it ought to fit us to do great things greatly, however small they may at first sight appear to be."

Nominations were asked for the office of Permanent Secretary; the name of Miss Perkins was presented by Mr. Hargrove, seconded by Mr. Griscom, and Miss Perkins was elected. Mr. Griscom moved a vote of thanks to the Temporary Chairman for his services and also for his address; unanimously carried.

Convention Committees

The Chairman announced that three standing committees were required to take charge of the business that might be presented, and Mr. Johnston moved that the Chairman be authorized to appoint the usual Committees, on Nominations; Resolutions; and Letters of Greeting, with instructions to meet during the recess and to report at the afternoon session. The Chairman announced the following appointments:

Committee on Nominations

Mr. C. A. Griscom, *Chairman*
Mrs. Marion F. Gitt
Mr. Charles M. Saxe

Committee on Resolutions

Mr. E. T. Hargrove, *Chairman*
Miss Margaret T. Hohnstedt
Mr. G. V. S. Michaelis

Committee on Letters of Greeting

Mr. Charles Johnston, *Chairman*
Dr. C. C. Clark
Mrs. Irene E. Regan

The Chairman then called upon Mr. Johnston, Chairman of the Executive Committee, for his Report.

Report of the Executive Committee

There is a quotation that has been used on similar occasions—Happy is the nation that has no history. It is such a good quotation that I do not hesitate to use it again. The Executive Committee exists for emergencies between Conventions; it is something like the fire department of the T. S. In one of our New Jersey villages the fire engine, their only fire engine, was found to be in bad condition. This suggested serious possibilities, and one of the village worthies introduced a resolution providing that the fire engine should be inspected two weeks before each fire. The fire department of the T. S. is inspected oftener than that; and I hope that it is always in good shape.

The details as to the issuing of Charters and Diplomas, which are executed by the Executive Committee, rest with the Secretary T. S. and will be covered in her report. The Committee, therefore, has only to report that it has stood firm, serene, and steadfast throughout the 365 days since the last Convention. Fortunately there have been no extraordinary emergencies, no important action to report. Yet this need not imply that the Committee has not been serving—it is something like the question of a bridge. If a bridge is in good order and is open for traffic, there is very little to say about it, but if it is out of order there is much to say. Your Executive Committee has been in order 365 days, therefore that is the only fact that needs to be recorded.

It was moved by Mr. J. F. B. Mitchell and seconded by Mr. Acton Griscom that the report be accepted with the thanks of the Convention, and that its thanks be also extended to the Chairman of the Executive Committee for his service during the year. The Chairman announced that it was next our very pleasant duty to listen to the report of our Secretary, Mrs. Gregg.

Report of the Secretary T. S. for the Year Ending April 28, 1917

New Members

Year after year, your Secretary begins the annual report with a statement of the number of new members admitted during the year, and the number of new charters granted. Prominence is thus given to these statistics, not because the number of annual accessions is to be taken as a measure of the success of the year's work, but rather as a record of the Society's new *liabilities*. Each new member, each new Branch, may be regarded as a new department in the vast organization, visible and invisible, through which the Lodge is administering the work of the world. If each new department can become strong, steady, serviceable, the whole movement is strengthened and extended. It must be equally true that failure in one spot reacts upon all; and hence one of our problems is how to relate the new members to the work and life of the Society. To a considerable extent that is the responsibility of the local Branches; you have also entrusted your Secretary with some special oversight over new members—and their cordial response to offers of help is one of the many rich compensations of the Secretary's work. But may I also suggest that every Branch and every member of the T. S. has also a responsibility for the progress and the growth of the new members. It is not given to many to correspond with them, or perhaps even to know them, but I am profoundly convinced that whenever one of our established Branches, or T. S. members, does a piece of work with thoroughness, devotion, and understanding, *for the sake of furthering the Theosophical Movement,* this act, though unseen and unknown, is the means of giving very real support and encouragement to our recruits, to those who are trying to get their bearings, to find their work in the great Movement which The Theosophical Society represents.

During the past year, one new Branch has been chartered; and diplomas have been issued to 33 new members: United States, 20; South America, 4; England, 4; Norway, 5.

Correspondence

The correspondence going out from the Secretary's Office falls into two general classes: (1) letters to members and inquirers who ask for specific information, suggestion, or guidance; and (2) letters to those who need help but do not indicate what they need. This year the Secretary wishes to make a special appeal to members, particularly to members-at-large, that they shall make more definite demands, ask more questions, state their problems more freely. It is not that the Secretary alone would presume to offer assistance in all the problems of the theosophic life, but there are experienced members who stand ready, through the Secretary's office, to give generously of their counsel and encouragement. Help is always to be had in the answering of questions that spring from the real need of the inquirer; and nothing that is said about the extent of the work of this office should serve to deter anyone from asking for such assistance. And further, letters that tell of a definite need can be answered much more readily than those which are written in general terms. Frequently an isolated member writes a letter that shows such utter loneliness and deprivation of companionship as to wring the heart of the Secretary; one longs to try to give something to that member, but it may take hours to consider the situation and what could helpfully be said. On the other hand if that member had referred to some problem on which light was desired; some bit of reading that was not clear, some experience which he would like to share with a friend, the reply could be easily and quickly made.

Branch Activities

The first impression that comes to me in my effort to mirror the activities of the Branches during the year is the depth of the devotion and the breadth of

the work done. The different reports show that, in spite of the great outer events that have been claiming the attention of all thinking people, the attendance at our Branch meetings has been maintained, and in many cases has greatly increased. In some Branches it has been the distinct aim to interpret present events in the light of theosophic principles; and this effort must become more general as we realize the light that has been given us, and the need of the world.

As we find ourselves face to face with the problem of how to let our light shine on all planes, it is not strange that we should find the Branches reporting, from different parts of the country, increased activity in working through churches, clubs, and various other organizations. The reports also refer, with generous satisfaction, to one and another member who is gifted with the ability to make addresses, to tell stories, to be the inspiration of some social circle—and truly all gifts must be requisitioned and used in this time of need. But how about the smaller and less conspicuous gifts that are likely to be overlooked and so left unused? The member who can make a good address is not likely to be allowed to shirk, but then there is the rank and file of every Branch—those whose best contribution to the cause is their quiet hours of meditation, their constant effort for perfection in the performance of the humblest duties, their joyous sacrifice of self for a cause that is dearer than self. If they could only recognise how absolutely indispensable their unseen contribution is to the work of their Branch, to the work of the Society, with what courage and enthusiasm they would press forward, through the most humdrum and the most taxing duties!

The Branch Reports for this year reflect in a curious way the distinct broadening of outlook and aims that has come to different Branches. They find it increasingly difficult to report on their work; they realize that the essence of this work is not expressed by any account of the nature and number of the meetings held, the new members added, the number of copies of the QUARTERLY that they have placed, etc. Those facts could be easily told, but it is not easy to describe the ways in which they have tried to become as leaven in family and in community life—most of that story must needs be left untold.

Many Branches maintain public meetings, and also meetings for members only. One Branch uses the members' meetings as preparation for the topics to be taken up in the public meetings; others have used the *Key to Theosophy* in their members' meeting; and one reports that Mr. Johnston's articles on the "Religion of the Will" (in the QUARTERLY, July, 1909-January, 1910) have served as an excellent bridge between the devotional books, like the *Gita,* and those which present the theosophic philosophy as such. Another Branch has a regular series of meetings for inquirers; others use the QUARTERLY as their means of reaching inquirers, offering to send questions to the department for "Questions and Answers" —trying at once to supply the inquirer with a line to Headquarters. One of the most significant reports is from a Branch that has been making a serious and practical study of the series of QUARTERLY articles on "A Rule of Life"; seeking to find the barriers that prevent their more rapid advancement, as individual members and as a Branch; such work done with earnest sincerity must bring light.

The Theosophical Quarterly

The magazine has never been more generally appreciated than during the past year. In saying this, I have not in mind so much the growing subscription list, as the expressions of gratitude that come constantly from members and non-members. It is in an unusual sense the "organ" of the Society, for it not only presents in many different forms the truth that has been given to us, but it also serves many members as a means of *expressing* that truth. They work over some problem, and perhaps they find their solution, but do not succeed in giving it to others as they would wish; until some day the QUARTERLY epitomizes for them

their own truth, gives it to them in terms in which they can give it to their fellows.

There are members who make full use of the QUARTERLY, and others who seem to be content with its message to them, without trying to pass that message on. There are so many ways in which it might be brought before non-members that I am sometimes tempted to prepare a list of questions to be sent to all members—making such pointed inquiries as the following: When you read "Fragments" in the April issue, did you not think of one single friend to whom you would like to send that message? Do you not know of some public spirited man who would find his questions answered in "On the Screen of Time?" Have you no friend who longs for such guidance in inner life as is given in "A Rule of Life?" Try thinking of the articles in the QUARTERLY as precious stones that you have the privilege of passing on to those who love jewels—a ruby for this friend, a diamond for another, a pearl for a third. Then if you cannot spare the money to buy copies of the magazine for such discriminating giving—write to the Subscription Department (P. O. Box 64, Station O, New York); and ask to have the magazine sent to your friend; there is always a supply of copies that could be used in that way. Or if you think it wiser to send only one single article cut from the magazine, ask to have a copy sent to you, for cutting up. The magazine is published for *distribution,* not as a business venture; you are helping forward its purpose whenever you ask to have it sent to someone whom you feel to be ready to hear its special message.

The Book Department

New editions of Mr. Johnston's *Song of Life* and *The Parables of the Kingdom* have been issued by the Book Department, in attractive form. The long-desired second edition of the *Yoga Sutras* of Patanjali, as translated and annotated by Mr. Johnston, is soon to be issued; his work on the edition, which involved many very valuable additions, is completed—and now it only remains for the printer and binder to produce the book; it may be looked for by mid-summer. There are several interesting new publication projects under way, but I have been asked not to speak of the plans in detail, because it takes so much longer to prepare and to make books than it does to tell about them; the Book Department is anxious lest you should all begin to order the new books and to look for them in the mails before they can possibly be prepared.

A Personal Acknowledgment

As the work increases, so does the number of the workers; and yet there is always a shortage, always more work to be done than those who are privileged to carry it can possibly compass. Year after year this has been the case; perhaps we are in this way being taught to separate essentials from non-essentials. In the work that comes to the Secretary's Office, I am greatly indebted for constant help and co-operation to my fellow officers, and to my long-time friend Mrs. Gordon. The Assistant Secretary is now responsible for the mailing of the QUARTERLY, for the QUARTERLY subscriptions and for the book orders. In these branches of the work, which involve so much detail, many members are giving generously of their time. The QUARTERLY envelopes are being addressed by Mrs. Helle, Mrs. Gordon, Miss Graves, and the residents at the "Community House." In the Book Department, Miss Youngs and Mrs. Vaile are carrying on certain lines of work that are of constant and increasing assistance.

Perhaps I might be permitted to reply here to offers of help that come from out-of-town members. There is seldom any of the Headquarters work that can be sent out to be done, but I do know of one way in which time could be saved to those who are carrying on the book work. It is desired that members should use the Book Department freely, constantly—should order books, our own or those of other publishers, and should make all the inquiries they want to make;

the Book Department is for your service. It can serve you better, with the same expenditure of time, if you will, so far as possible; (1) send the money to pay for a book at the time you order it; (2) give your complete address on every letter; (3) make each order complete in itself—i.e., do not refer to something that you said about books or magazines in a previous letter, but give full information in the order itself. These are small points; but the observance of them would set free much time for other work.

With a deep sense of my obligation to you all for the opportunity to take my part in this wonderful work for mankind, this report is respectfully submitted.

April 27, 1917. ADA GREGG, *Secretary T. S.*

MR. JOHNSTON: It is one of my privileges to move a vote of thanks to Mrs. Gregg for the work that has just been reported upon, and I have been wondering how we could adequately express our thanks. As she read the report, every one of us could see that we were getting a synthetic view of the work of the T. S. in all places, and we have there a picture of the work that Mrs. Gregg is always doing for the Society—she synthesizes the work of the whole T. S. Just as the reports of work that is spread over the whole world have been summed up and passed on to us here, so the work itself comes to a centre in Mrs. Gregg's office and radiates out from there greatly enriched by passing through her hands. I have been having my misgivings, I might as well admit, lest, as Mrs. Gregg's account of the activities of her office proceeded, the Convention might divine why the Executive Committee was able to make so peaceful a report.

Mrs. Gregg used two phrases which I should like to apply to her work—"breadth of work," illustrated in the details of the activities of which she has told us (Branches, Book business, magazine circulation, etc.), and "depth of devotion," which is harder to illustrate, for being far more vital and spiritual it is less easy to catalogue. If the T.S. stand firm, as it has for years, a vital part in that sanity and spirit of harmony is due to our Secretary. Professor Mitchell has been spoken of as an old member; Mrs. Gregg should be called a perpetually young member, and some of the joy of youth goes into all the work she does, giving it a long lease of life after it leaves her hands. When she is writing to a Branch, that life runs forward into the work of the Branch.

It is impossible adequately to express our debt and our gratitude to her—I have been casting about for a simile that should throw some light on one side of her work, the side which it is most difficult to illustrate; perhaps the decorations in this room will serve. There are the standards and the many flags, they might stand for the Executive Committee which represents all nations (incidentally, I count three British flags among the many here, and that is interesting because we have three British members on the Committee.) Then there are the lilies and the roses; if they were taken away from this room we should know that something was missing and should want it back again. They are to me an illustration of the kind of influence that Mrs. Gregg spreads—let us go on record as doing what we can to express our thankfulness for it.

MR. HARGROVE: I want to second this motion. In the early days of the T.S. we heard much about phenomena, nowadays we hear much less; that is because we have Mrs. Gregg, and she is a perpetual phenomenon, a living demonstration of the supernatural. Newer members who desire to grow into the spirit of the Movement will be able to gauge their attainment by their admiration for Mrs. Gregg. I want to unite with Mr. Johnston in an expression of devout thankfulness for her.

MR. GRISCOM: In casting about for a phrase which would express what Mrs. Gregg is and does. I have thought of two; one the hackneyed phrase, "sweetness and light"; the other the title of a book, *Sesame and Lilies.* Those

four words sum up Mrs. Gregg; "sesame and lilies" is specially appropriate because she has opened up to so many people the spirit and the beauty of the theosophic life.

THE CHAIRMAN: The Chairman has the privilege of adding a word because he has been asked by Mrs. Gregg to say that she would like to be allowed to express her thanks to the Society for the chance it has given her to do this work for the T.S. Speaking for myself, I believe that what we owe most to her is the sense she always gives us that she is doing something that is no sacrifice, but an enormous privilege. I am grateful to her for her constant recognition of the privilege that is involved in our very membership in the Society, and of the love that is part of our Brotherhood. The best reason I could advance for thanking her is that she wants her thanks expressed for the opportunity to serve.

The next order of business being the Report of the Treasurer T.S., Mr. Hargrove was asked to take the Chair, as a member of the Executive Committee; he called upon Professor Mitchell for the Treasurer's Report.

REPORT OF THE TREASURER T.S.

The report that I have to make to-day is reminiscent of times that I thought had passed away, for the report shows a balance in the general fund of $2.42, and that the receipts for the year fell below what was expended by some $300; thus making the showing for the year an actual deficit. Looking back over the past, this has been almost invariably the situation; the Society long managed with just barely enough money to do its work—calling upon a few members to make up the deficit if there was one. Of recent years it has been different, and some of us have felt rather fearful whenever the year's record showed that more money had come in than we had found that we could rightly use. To-day there is no such occasion for apprehension; and now the Treasurer would strongly urge members to realize that starting the year, as we do, with a balance of $2.42, the QUARTERLY cannot be produced if the money does not come in. The cost of issuing the magazine is reduced to the minimum; no salaries are paid for any of the work on it and there are no payments to the contributors, but the printer and the binder must be paid, and money for postage is demanded by the post office. So the Treasurer comes before you to tell you that you have not been doing your duty in the matter of payments. With this explanatory statement, I will read the formal report for the year, omitting the cents as I read because often that is all we remember from a list of figures.

Report of the Treasurer T. S.

From April 20, 1916 to April 26, 1917

GENERAL FUND AS PER LEDGER

Receipts		*Disbursements*	
Dues from Members	$565.40	Secretary's Office	$152.50
Subscriptions to the THEOSOPHICAL QUARTERLY	486.12	Treasurer's Office	7.35
General Contributions	191.41	Printing and Mailing the THEOSOPHICAL QUARTERLY (four numbers)	1,407.66
Transfer check from bank	1.00	Expense of Subscription Dept., of the QUARTERLY	17.10
	$1,243.93		$1,584.61
Balance April 20, 1916	$343.10	Balance April 26, 1917	$2.42
	$1,587.03		$1,587.03

FINANCIAL STATEMENT

(Including Special Accounts)

General Fund

April 20, 1916	$343.10	Disbursements	$1,584.61	
Receipts	1,243.93	Balance April 26, 1917.	2.42	$2.42
	$1,587.03		$1,587.03	

Special Publication Account

Balance April 20, 1916	$312.00	Balance April 26, 1917	$312.00

Discretionary Expense Account

Balance April 20, 1916	$483.00	Balance April 26, 1917	$483.00
			$797.42

On deposit Corn Exchange Bank, April 26, 1917	$899.68	
On hand for deposit	66.94	
	$966.62	
Outstanding checks, not yet cashed	169.20	
		$797.42

H. B. MITCHELL, *Treasurer.*

Permit me to say, further, that the bank book is here, the check book, and the cash book, all three in balance, and open for inspection if any auditing is desired. I should like also to add my own thanks to the Assistant Treasurer, Mr. Karl D. Perkins, who, as many of you know, has done most of the work of the Treasurer's office at a sacrifice of time and convenience that is not understandable by those who lead lives more permanently located. He has been away at the times when we should have liked to send out our receipts more promptly, and has been obliged to work at great disadvantage. It is to him that I am indebted for the ability to tell you that the books are balanced, and that we have made a worthy use of the money intrusted to us.

On motion made by Mr. Griscom and seconded by Mr. Acton Griscom the Report of the Treasurer was accepted, with a vote of thanks to Professor Mitchell for the work done by himself and his assistant, Mr. Perkins. Professor Mitchell resumed the Chair, and called upon Mr. Griscom for the report of the Editor-in-Chief of the QUARTERLY, who consents to appear only at Convention time, remaining anonymous in the magazine. Mr. Griscom said:

REPORT ON THE THEOSOPHICAL QUARTERLY

There are certain things at Convention that I like to do—talking of Mrs. Gregg is one of them. Among the things that I do not like is talking about the QUARTERLY. It seems to me that after fourteen years a magazine should have reached such a point that you would not expect the editor to talk about it. It is especially unbecoming of me to do so because, in looking over the Index, the other day, I found that I am there credited with more articles in the last volume than anyone else, despite the fact that the chief duty of an editor is, admittedly, to keep his own stuff out. Nobody else can! I have no statistics for the year to give you; it has been without important outer incidents.

One idea came to me, however, which may be of interest to you—I found that for the past year the keynote which ran through the magazine was that of Discipleship; practically every article that was published bore directly on Disciple-

ship. This did not come about through deliberate design, yet there was the fact that with three or four exceptions, one of them a book review, there had been nothing in the magazine that did not bear upon the problems of Discipleship, that was not designed to be of help to us in the effort to lead the higher life. The range of topics has been wide; there have, for instance, been discussions of the war, but those were from the point of view of what each one of us should feel and should think. There have been biographies of the saints and of great people, but the underlying purpose was to show what inspiration they could give to us who are trying to lead similar lives. The sum of the work of the magazine for the past year has been along the line of personal effort and sacrifice, constantly presenting ideals of the highest and noblest type.

If there are any suggestions that any of you have to make as to new fields to be covered, new types of articles that would be helpful, I should be glad to hear from you.

MR. MICHAELIS: I am sure that we all have a deep sense of the great debt that we owe to the QUARTERLY and to its Editor; and that if we had any criticism to offer on the conduct of the magazine it would be that we do not have more articles from the Editor. I beg, therefore, to move that this Convention express its sincere thanks to Mr. Griscom for his editing of the QUARTERLY. This motion was seconded by Mr. Mitchell, and enthusiastically voted.

THE CHAIRMAN: If it were not for the fact that so large a proportion of those here present are doing more or less work on the QUARTERLY, I should like to entertain a motion to thank the contributors and the other workers.

We have now reached the end of what is usually the work of the morning session; it has been the custom to confine this session to organization and to the reports of the officers, so that there may be opportunity during the noon recess for members to consult about the other matters to be brought up, and for the several Committees to meet. Mr. Griscom has suggested, however, that instead of closing now we should hear from visiting delegates, which is one of the most interesting of the opportunities that the Convention offers. If there is no objection to that procedure, I will ask Miss Hohnstedt to report on the work of the Cincinnati Branch.

REPORTS FROM DELEGATES

CINCINNATI BRANCH

MISS HOHNSTEDT: First, let me say that I look forward to this Convention from one year to the next—you will understand that it is a great pleasure to me to be here with you. I should like to begin my report by reading to you a letter of greeting from the President of our Branch, Mr. Guy Manning:

> "Once again the members of the Cincinnati Branch send their greetings to those in Convention assembled at New York. We are keeping up the good work with doors wide open, and the members loyal and willing workers, eager to hand on the philosophy that has been so helpful to them. We attract some interested visitors who take active part in our discussion, with the result that we are all benefited. The best feeling always prevails."

That is the feeling of our Branch; the members are unitedly willing and eager to do all that they can. One departure in our work this year is that we have had certain subjects under discussion for two or three consecutive meetings; we have tried to discuss them from the philosophical, scientific, and religious standpoint. All our visitors have come regularly; our average attendance is 19, of this number we average 9 or 10 members. We have carried on our Study Classes as usual; in our members' meetings, we prepare for the next topic to be taken up at the public meetings or else discuss the questions that have already been raised

there. We have monthly classes in the *Key to Theosophy,* and we also take up the devotional books. For propaganda we use the QUARTERLY, which we have placed in all the libraries of the city. We are looking forward to much work next year.

SAINT PAUL

The Chairman asked for a full report from Saint Paul, being the youngest Branch in the Society. Responses were made by Miss Goss, the President, and Mrs. Shaw, the Branch delegate.

MISS GOSS: We are babies in the Society; there are only four of us, and we are all beginners, struggling to help each other. There is complete harmony among the four, and a spirit of devotion that is rarely equalled. Our active work has been the study of the *Ocean of Theosophy;* we hold open meetings which begin with meditation and reading from *Light on the Path,* followed by the reading of some "lay" book that may have appealed to some member, and we close with some selected biblical passage—in biblical interpretation we get great help from Mrs. Shaw who is a wonderful Bible student. She is our delegate, and will report further.

MRS. SHAW: I came only expecting to listen and to learn, but it may be of interest to you to know that our little Branch grew out of the hunger of two people for further light; they had come up from years of faithful service in the path of orthodoxy. They had been led to the conclusion that there was a great gap between religious teaching and religious experience. It seemed to them that there must be a bridge between the only world we know and that other world which they felt must exist somewhere. We cried for light, and the answer came through association with Miss Goss, a former member of the New York Branch, who brought to us a knowledge of Theosophy, and through Theosophy the light has come. Speaking for myself, what I have learned has brought to me the deepest comfort, the brightest light, the greatest incentive I have ever had. I feel that all the rest of my life is to be colored by this meeting, and I am deeply grateful for the association with you. All I can do is to perform the humble duties that come to me the best I know how—if that is Theosophy, then I am a deep-dyed Theosophist.

BLAVATSKY BRANCH, WASHINGTON

MRS. GITT: Our Branch meetings have been well kept up during the year, in spite of various hindrances, such as the illness of members, and a car strike which was so serious in its consequences that the police warned us not to use the cars, but we went to the meetings just the same, and none of us was injured or molested.

I want to refer to what Mr. Johnston and Mrs. Gregg have already said about the depth of devotion that has characterized the T.S. work this year. That is true of our meetings in Washington. We are convinced that what counts most is the inner attitude of members and not the number who attend any given meeting. We hold semi-monthly meetings, different members presiding and selecting their own subjects. These subjects are largely drawn from the QUARTERLY —we have had some excellent meetings based upon "Notes and Comments." Our members do much individual work, and we feel that we are growing strong. The best evidence of this is the harmony that exists in the Branch. I wish that we could do more during the coming year to increase the circulation of the QUARTERLY, that we could persuade more people to read it regularly. Mr. Johnston's "Christianity and War" has been sent to a number of our ministers, and one of them preached two sermons on it. This seems to me a good time to give out these pamphlets, when light on the whole problem of war is being so earnestly sought by many people.

Middletown Branch

This Branch was represented by its proxy, Mrs. Gordon of New York, who was for years a member of the Middletown Branch, and is still called by them their "absent member." The Branch completed this year its study of the "Yoga Sutras," and has recently taken up the "Abridgement of the Secret Doctrine." The meetings, which are held every other week, represent only one of the activities of this Branch, whose local membership is small—only five—but they are fortunate in counting among their number several devoted members, whose lives, as Mrs. Gordon says, are centred in the theosophic movement.

It is in personal work for the cause that this Branch seems to have been most effective, and that is ceaselessly carried on.

Hope Branch, Providence

Mrs. Regan, the President of this comparatively new Branch, represented it at Convention. The work has been carried on quietly, and with enthusiasm, as from the beginning. There are public meetings twice a month, and a Study Class every week. The public meetings are devoted to the presentation and discussion of articles in the Quarterly or selections from "Fragments"—all those present taking an active part in the discussions. The Branch has inaugurated the policy of sending the Quarterly to persons who, it is hoped, will continue the subscription for themselves, and so enable the Branch to widen its field constantly. The first and most important work of this Branch is still felt to lie in building its foundations on the right principles, and as Mrs. Regan says, it takes a long time to build a firm foundation.

New York Branch

Mr. Hargrove: Professor Mitchell is President of the New York Branch, I act as Chairman. Perhaps others may be prepared, this afternoon, to go into details as to the kind of work we undertake; I should like to speak now of our motives and aims. I was greatly impressed by a statement made by the delegate from the Saint Paul Branch, Mrs. Shaw, who said that their Branch was founded by two people who had for years been faithful to the truth as they then saw it, i.e, to orthodox Christianity. One thing that the New York Branch believes most profundly is, that unswerving fidelity to any truth will lead to the Masters and to light; the merit lies in the fidelity. We feel that whoever is faithful to the light he sees, is faithful to the truth, to his own soul, and is in fact a Theosophist though he may never have heard the word. It is because we as a Branch are so profoundly convinced of this, that we have been able to carry the light of Theosophy into the church and into other organizations.

Theosophy *is* a light; it is not a thing in itself, it is a light. It is not a church and cannot be compared with a church, nor with any organization the purpose of which is to spread a particular truth. It is a *light* that is intended to illumine all things; a light which its members should carry with them, so that wherever they go they may give light. In this it is like the soul, which ought to illumine men's minds. This does not mean, as we well know, that the mind has got to stop thinking; on the contrary, it has to do its share, to contribute its part, while the soul should illumine all mental processes. That, as the New York Branch sees it, is the purpose of Theosophy—a leaven that leavens the lump.

Like the other Branches, we have been learning much this year. Events of the outer world have illustrated before our eyes the eternal truths of Theosophy. Take such incidents as the Russian revolution; we ought to learn from that a great theosophic truth, which is that it does not follow that a country is better governed by a hundred million fools than by one colossal idiot. We are not advocating any particular form of government. Individually we may feel that

some particular form of government is the best; but if we look at the problem with detachment, we shall learn that it is not so much the form of government which counts, as that which lies back of the form, namely the character of the individuals concerned. It is the individual, the light within the individual, or the lack of it, that is important. So this question of government resolves itself for us into the need that the individual shall strive by all means in his power to get light into his darkness. Before we can get light we must always begin by realizing that there is some darkness; if we start by recognizing that there is a little darkness, even a very little, we may find in time that our darkness is increasing splendidly! At about that time the light should begin to dawn.

Every Branch must move forward. Growth in numbers is not the important thing; the real thing is the steady illumination of individuals from within. No one who has been a member of the T.S. for a great many years can be devoid of zeal; we realize that we owe everything we are, have, and know to Theosophy. There are some of us who are doing active work in the Christian church, and there are those within the church who are not members of the Society, who speak well of what is being done. We show, I believe, a deeper understanding of church doctrine than the average exponent of Christianity possesses; we get it from our years of study of Theosophy and from the effort to put into practice some of the Theosophy which we have learned and which we have tried to live. Ultimately it does all resolve into living the theosophic life, that we may carry the light of Theosophy into the darkness of the world.

The great question of Brotherhood, which means everything when rightly understood, is being studied by the New York Branch. We know that it is the supreme art of life, and that there is nothing more difficult in the world than the art of right living. Whenever we come into contact with a human being, the problem of Brotherhood is involved, and every day that one lives one ought to discover something more about the meaning of Brotherhood. You saw a hideous distortion of Brotherhood in the fervent pleas from many quarters for peace-at-any-price; you revolted from this twist of mawkish sentimentality. Yet that is a mistake which many people make. They will never begin to be brotherly until they discover that it is the exact opposite of inhumanity on the one hand and of sentimentality on the other. These, which are supposed to be opposites, are so only in the sense that they form the opposite base angles of a triangle, with Brotherhood at the apex. In spirit, those two base angles are identical. As a Branch, we are in the habit of bringing our studies back to the question—what is brotherly? It takes time to see that if we would understand Brotherhood we must understand the great Masters and Avatars who were its perfect exponents.

The Chairman announced that the time for adjournment had come, and that luncheon would be served at the Hotel St. Denis at 12.45; the New York Branch extended a cordial invitation to this lunch to all visiting members and delegates. A motion for adjournment until 2.30 was declared to be in order and was carried.

AFTERNOON SESSION

At 2.30 the Chairman called the Convention to order, and asked whether the Committees appointed at the morning session were prepared to report. They were declared to be ready, and the Committee on Nominations was first called, Mr. Griscom reporting for the Committee.

Report of the Committee on Nominations

The Committee on Nominations as usual has a very simple report to make. We have to elect a Secretary; Assistant Secretary; Treasurer; Assistant Treasurer, and two members of the Executive Committee. For the offices of Secretary

and Assistant Secretary the Committee nominates the present incumbents, Mrs. Gregg and Miss Perkins.

THE CHAIRMAN: The report of a Committee needing no seconding, I will ask you to vote on the candidates proposed as Secretary and Assistant Secretary. Unanimously elected.

MR. GRISCOM: For the office of Treasurer we propose the name of Professor Mitchell; and as Mr. Perkins, the present Assistant Treasurer, is likely to be away frequently during the coming year, we propose as Assistant Treasurer the name of Miss Martha E. Youngs of New York. Unanimously elected.

MR. GRISCOM: For the Executive Committee, we propose the names of Judge McBride of Indianapolis, and Colonel Knoff of Kristiania. Colonel Knoff represents the Society in Norway and in fact in Scandinavia; Judge McBride well represents the old-time spirit of the T.S. We had expected him here to-day, and I have a special delivery letter from him explaining why he is absent—the reason is one which I am sure would interest you all. When the European war broke out his son went over into Canada and enlisted there, was made a captain and later put into a training camp to train recruits. He wanted to go to the front when his regiment was called but was considered too valuable as a training officer to be allowed to go. Finally, feeling that he could no longer endure being left behind, he resigned his commission and enlisted as a private, and as a private went to the front in the fall of 1914 in the same regiment in which he had been an officer. With it he saw much service, being wounded seven times; he received a number of decorations for distinguished service, including the Military Medal of Great Britain, and from France the Croix de Guerre, with the bronze palm, and the Médaille Militaire. He was in a hospital in London when this country declared war, having regained the rank of captain, and he has just returned home to recuperate fully from his injuries. His father reports that he is ready to go back to Europe as soon as he is fit, hoping that he can go with American troops and under an American commander. Meanwhile, after spending this week-end with his parents, he is going to Culver Military Academy as an instructor in modern trench warfare—thus remaining in the harness while taking the necessary time for recovery. A visit from such a son seems to your Committee ample excuse for absence from this Convention. In his letter Judge McBride also says:

> "Please convey my best wishes to the members of the Convention, and give expression in as strong terms as you can of my regret that I cannot be with them. My son has recovered from all his hurts, except a hurt to one knee and an injury to his left eye. The hurt to the knee only bothers him occasionally now. The injury to the eye was caused by a blow from a piece of shell that fractured the cheek bone, and from a steel splinter from the same shell that penetrated back of the eyeball and lodged against the optic nerve. The splinter of steel was successfully removed, and while his eye is still weak, his sight is growing better, and he has the assurance of an eminent British specialist in London that his recovery from that injury, while slow, will be complete. Pardon me for troubling you with these details of his injuries, but I thought that they might interest you and your friends."

Mr. Michaelis moved that the Committee on Nominations be discharged with thanks, and that a note be made of the fact that the Convention shares the regret of the Committee that the Society is not to have the services of Mr. Perkins as Assistant Treasurer.

REPORT OF THE COMMITTEE ON RESOLUTIONS

MR. HARGROVE: *Mr. Chairman and Fellow Members*—On behalf of the Committee on Resolutions, I beg, in the first place, to suggest the following in

comment on Mr. Griscom's remarks about Judge McBride and the reason for his absence today:

I. RESOLVED, That the heartfelt congratulations of this Convention of the T.S. be and hereby are extended to Judge McBride and his family for the heroic and self-sacrificing service of his son, on behalf of human brotherhood, at the front in France.

The Committee suggests that this resolution should be sent as a telegram, so that Judge McBride may show it to his son while he is visiting his family.

The resolution was unanimously adopted, with much enthusiasm. Mr. Hargrove then read the Committee's second resolution:

II. *Whereas,* The only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of humanity; and

Whereas, Any form of slander is a direct violation of the principle of Brotherhood; and

Whereas, No one who is guilty of evil speaking or of evil listening can be worthy of membership in the Society; and

Whereas, There is no provision at present by which the Society can rid itself of unworthy members, therefore,

Be it Resolved, That the following be added as By-Law No. 2:

"The Executive Committee shall have power to expel from the Society, after proper investigation and due hearing, anyone deemed unworthy of further membership by reason of violations of Brotherhood, whenever, in its opinion, the reputation and well-being of the Society make such a course desirable."

and that the subsequent By-Laws be renumbered accordingly.

Be it further Resolved, That the Secretary be and is hereby instructed to prepare and to issue to all members a booklet which shall contain the Constitution and By-Laws as they shall exist at the adjournment of this Convention.

It stands to reason that we should have some provision for getting rid of a member whose conduct makes him a disgrace to the Society. Imagine our position with a member who was leading a scandalous life. There is no provision in the By-Laws that enables us to do anything in such a case. Once a member of the Society, no matter how deplorable his conduct may be, he has the right to sign F.T.S. after his name, and the Society is helpless. The provision of this Resolution seems to be only common sense—I do not see that there can be any question about incorporating it into our By-Laws. The direct reference is to slander; that, however, is not the only offence contemplated; it would cover any offence against Brotherhood, which is the binding object for which the Society exists. No one is expected to jump into an understanding of Brotherhood; the oldest of our members would admit that it is difficult to understand, and still more difficult to carry out consistently. But if there is in our ranks a member who does not wish to *learn,* then he would prove himself unworthy. It is always probable that we may sin against Brotherhood, but so long as we are willing to learn, it is not conceivable that the Society would take action against us; if any one should show that he is not willing to learn, then it would be for the Executive Committee to act, and to deprive him of his membership.

THE CHAIRMAN: Do you wish to hear the Resolution read again, or are you ready to vote? [The question was called for, and the Resolution unanimously carried.]

MR. HARGROVE: As to the next Resolution, which we may or may not all

agree about, it is important that there should be full expression of opinion, for it concerns all of us vitally. It reads:

> *Whereas,* The Theosophical Society, in Convention assembled, on the 24th day of April, 1915, adopted unanimously the following Resolution, to wit:
>
> *"Whereas,* The first and only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity; and
>
> *"Whereas,* In the name of Brotherhood, war as such is being denounced from many pulpits and lecture platforms, and in newspapers and magazines, with appeals for peace at any price; and
>
> *"Whereas,* Non-belligerents have been asked to remain neutral; therefore, be it *Resolved,* That The Theosophical Society, in Convention assembled, hereby declares
>
> "(a) That war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and
>
> "(b) That individual neutrality is wrong if it be believed that a principle of righteousness is at stake."
>
> *And Whereas,* The United States of America, by act of the President and of Congress, has finally declared that neutrality is no longer possible in a conflict that involves the deepest principles of righteousness, and has, in obedience to the ideals of Brotherhood, declared war against those who are carrying on "warfare against mankind" through "an irresponsible Government which has thrown aside all considerations of humanity and of right, and is running amuck."
>
> *And Whereas,* By sacrifice alone can evil be overcome and righteousness be established;
>
> *Therefore,* Be it resolved that we, the individual members of The Theosophical Society here present, do hereby express our heartfelt thankfulness that the country in which the Society was founded has thus shown its recognition of the ideal of Brotherhood, and
>
> *Be It Further Resolved,* That we do hereby pledge our utmost loyalty and endeavour to the cause upon which the country has entered, until through the energy of sacrifice the war be brought to a victorious conclusion in accordance with the terms of the President's message.

I shall be greatly pleased if you approve of this resolution because three of your officers labored over it last night, and it has been carefully discussed and considered by your Committee appointed to-day. It seems to me that we ought to be sincerely thankful that the resolution we adopted two years ago, which at that time ran counter to the expressed official feeling of this country, proved to be an expression of the soul of the country. In a country, as in an individual, you have a higher and a lower self. That higher self is made up of courage, of aspiration, of love for the highest that is recognized. The lower self is made up of prejudice, of fear, of weakness, of selfishness. It was our privilege two years ago to speak for the best that is in this nation; and now it is only right that we should express satisfaction that the nation has asserted its soul; has come out positively on the side of Brotherhood.

Since all those who are here are readers of the QUARTERLY, I suppose it is not necessary to explain that statement. It is inconceivable that any student of Theosophy should imagine that Brotherhood is approval of everything and everybody, or, on the other hand, that it means being *against* everything and everybody. As members of this Society, we ought to have made Brotherhood the study of

our lives; we should see clearly that its first principle is loyalty to the truth and to the souls of men. This was illustrated in the QUARTERLY by the case of a burglar, caught in the act of robbing a house. The foolish sentimentalists who prate about Brotherhood would say that we must let the poor dear burglar off—apparently the more of a burglar he is, the dearer he is; (which would be expressive of a certain type of Brotherhood). Let us assume that this burglar has a father and mother, who instead of being fools are members of the T. S.; we will also assume that they are really devoted to their son. His plight is set before them. It might go bitterly against the grain, but if they had any sense of duty, any understanding of their son's needs, they would say; He must suffer for what he has done; it is the only way to teach him the wickedness of his conduct. They would say, Let us make manifest before his eyes the law of Karma; for his sake, and in the name of Brotherhood, let him be punished.

So it is encouraging that the moral sense of this country, which two years ago was amorphous and jelly-like, has recently become reasonably substantial. The majority has come out for Brotherhood; has said that evil-doers must be punished; that those who have come out openly against the laws of God and man must be made to realize that sin involves punishment, and that there can be no forgiveness until there be repentance and expiation.

The Committee recommends that you pass this resolution, and that you, as individuals, pledge your "utmost loyalty and endeavour to the cause upon which the country has entered, until through the energy of sacrifice the war be brought to a victorious conclusion in accordance with the terms of the President's message."

THE CHAIRMAN: Your applause shows clearly the feeling of those present, but the Chair would wish that this resolution should not be hastily passed. The principles involved in it go deep into the real life of the Society; the principle of Brotherhood implies the necessity for combatting false Brotherhood. These things are too important to be assumed as known to us, and I therefore hope that the principles of them may have full discussion here today. Two years ago we passed a resolution (the one just read), of which the one before you now is the logical sequence. A year ago another resolution was presented which the Resolutions Committee recommended postponing indefinitely. No part of that is now before you, but it seems to me that since such a resolution was presented and considered, even though we refused to vote on it officially, it ought to be read here, as the connecting link between our action of two years ago and that now proposed. I will read it from the official report of the Convention of 1916:

> "Chairman of the Resolutions Committee: 'The Resolution which I shall now read is presented by Mr. K. D. Perkins, a delegate from the New York Branch:
>
> "'—RESOLVED, That The Theosophical Society in Convention assembled places itself on record as to the present war:
>
> "'—It is the conviction of the Convention that the powers of good are now ranged over against the powers of evil: that, among the nations, France is leading the charge of the White Lodge against the attack of Germany, supported and directed by the Black Lodge and all the evil forces of the world.
>
> "'—That this is a time when nations and individuals have chosen and must now choose to wage war both outward and inward, on one side or on the other:
>
> "'—That this day of Convention is the eleventh hour and that choice must now be made; furthermore, the Society recognises the fact that in this great conflict between good and evil, to choose neutrality is to choose hell.—
>
> "'We do not recommend a vote upon that Resolution, but recommend that it be indefinitely postponed.'"

Though no action was taken on that resolution a year ago, it seems to be pertinent to our consideration today. That it was an eleventh hour effort is evident, and now, even at the eleventh hour, our own nation has acted. I think we cannot do better than to ask Mr. K. D. Perkins to speak on the resolution now pending.

MR. PERKINS: When Mr. Hargrove and Mr. Johnston spoke this morning they brought out the fact that the number of delegates and members gathered here bears no numerical relation to the importance of the Convention, of the issues involved; of the results that hang upon our discussions and subsequent actions. One side of this meeting was brought out and the other perfectly obvious side was left for us to think over. If intensity of effort is what counts, then it must be true that each one of us has it in his power by the quality of effort that he is putting into this moment, into the duties of everyday life, to bring a mighty accession to the Lodge itself.

It is clear, as Mr. Hargrove has said, that the soul of the United States has finally listened, has assumed control, and has acted. There is also the soul of this Convention of the T.S. If what that soul has done in days past has been of supreme importance, surely what is taking place at this moment in our hearts and wills is of no less importance. As we think of this resolution our thoughts may run forward to the year to come; what we set our wills and our hearts for at this time may indeed have its effect on the issues yet to be fought out in France. This Convention has it in its power to contribute markedly to the cause of Masters and the Lodge because it is a bridge. Let us put behind this resolution of the Committee the power of individual support which means individual sacrifice, such sacrifice as we have seen so splendidly exemplified in the French nation during the last two years, the sacrifice which goes with true courage. Let us determine in our hearts that America shall do the right thing; let us remember as the hours come and go what we said at the last Convention, taking up the words of the French commander, "They shall not pass," and give all that we can, with real joy, on the altar of sacrifice, for true Brotherhood.

MR. GRISCOM: I think it may be well to explain the difficulty over a resolution of this character. A fundamental principle is that the T. S. must not commit itself to any particular belief, and it would be most unwise for us to step beyond the limits which the founders wisely set; we must conform to that principle. There are many things that some of us would like to say, to go on record as willing to do. I know there was no one in the Convention last year who did not agree with the spirit and purpose of Mr. Perkins' resolution last year, but we refused, and I think properly, to commit the Society to what it would have been committed to if we had passed the resolution. And now there is a way out which will at least give relief for individual feelings. I have the right to get up and say anything that I want to say, but that does not commit the Society; it is only when an official vote is taken that the Society is committed. I should like to see this Convention go further than this year's resolution takes us. The limitations two years ago did not prevent our expressing an opinion as to the direction which the law of Brotherhood would take, and it has taken the country two years to catch up to the views we announced then. Today I should like to see the Society go on record for the next two years. I am going to read a resolution which I should *like* to see passed, but I know that it is not possible for this Convention to take such action—so when I have finished reading my resolution I shall move that it be *not* passed.

> *Whereas,* The world is confronted with a crisis in its spiritual life, and
>
> *Whereas,* Many persons do not yet realize that the war is a physical expression of the age-long conflict between the forces of good and of evil, and
>
> *Whereas,* This country has at last awakened to the paramount importance of the conflict, and is beginning to appreciate the moral and spiritual issues which are involved, and

Whereas, Two years ago this Society, in Convention assembled, took its stand against neutrality, or any attitude of compromise with the forces of evil, and thus anticipated the action recently taken by the President and by Congress, and

Whereas, We members of the T. S. deem it fitting and proper at this important juncture in the history of civilization that we should again record our principles and our opinions,

Therefore, be it resolved,

1. The war should be prosecuted with the utmost possible vigour, by land and by sea, and by all available agencies, until the enemy is thoroughly beaten.

2. That we should cast in our lot with the Allies, whole-heartedly and without reservation, and that we should not make or consent to any peace save in unison with them.

3. That we should give our Allies every possible assistance, with liberal contributions of money, supplies, munitions, shipping, and above all, with men.

4. That the resources of the nation, both men and materials, should be organized on the basis of the war lasting several more years.

5. That every citizen should consider it his duty to contribute his time, money, and work to the cause, up to the limit of his ability.

6. That as the war is a war of principle, it should be recognized that spiritual victories are only won by spiritual forces, and that no one is contributing his quota who is not giving what costs him hardship, deprivation, and sacrifice.

Mr. J. F. B. Mitchell: In comment on Mr. Griscom's resolution, which he warns us not to pass, I should like to express my personal satisfaction at the opportunity that is given us to talk over this matter in Convention—whatever limits may wisely be set to our formal action. It is indeed gratifying that this nation has thrown itself onto the side of its soul instead of serving the forces of death and hell. It is clear that as a nation we greatly need to recognize the danger of the misunderstanding of Brotherhood with which we are already confronted. The principle of Brotherhood rests, as everyone here knows, on the identity of all souls with the oversoul; hence any compromise with evil must necessarily be an offence against Brotherhood. In this country we are surely going to be tempted to come to an easy compromise with evil before we have won our victory. It is not too early to ask ourselves what will happen when Germany makes the first peace offer which carries on its face an appearance of being genuine. What will happen when they say they are sorry and will go back and be good. How many people will then be inclined to say,—let us be magnanimous, let us be generous? The danger we have to face is failure to go through to the end. We shall be tempted to abandon the Allies and having set our hand to the plow to turn back. It is therefore of vital importance that we of this Convention should realize that we must throw ourselves in for the victory of the soul of the nation until that victory is won and won completely.

Dr. Clark: Personally I should prefer Mr. Griscom's resolution, but I feel that the Committee's resolution, if we put our hearts behind it, would really accomplish what is desired. It was said two years ago that our action then was in advance of what the country felt. The Committee's resolution of to-day offers something for the country to grow up to. It says that what is at stake is Brother-

hood. Brotherhood implies Fatherhood, and that is a fact which needs to be recognized by this country. Splendid as is the President's message, it suggests that war is a struggle between certain forms of government against the usurpation of one ruler. It seems to me that this war is a struggle of evil forces against the forces of good. The light that Theosophy has thrown on Christian teaching suggests that this struggle is but the continuation of that war which started so long ago in Heaven. It is the existence of the spiritual forces that is at stake, those great forces that come to their center in God.

MR. SAXE: I am grateful to the Committee for this resolution, and grateful for the speeches upon it which we have heard. I do not feel that I can add anything to what has been said, except to express my heartfelt thanks.

THE CHAIRMAN: It is important, I feel, that the principles enwrapped in this resolution should be exposed. I have been calling upon delegates, but I should be glad to hear from anyone present who feels moved to speak to this resolution.

MR. BERRENBERG: I have been in a very peculiar situation with relation to the war! though born in this country I have lived in Europe so long that I have assimilated many German ideas and it was natural for me to become a neutral in this conflict. The Chairman has said that neutrality is hell, and certainly it has been very bitter for me. I have tried to find my way to one side or another; and if I were going to follow my conviction I should have to oppose this resolution, but I regard it as the first principle of Brotherhood to make sacrifice.

MRS. SHELDON: Last year I was the only one who sat still when the resolution on the war was read; to tell why I did so is too long and too personal a story, but I should like to say that today I agree perfectly with the view of Dr. Clark as to the spiritual principle that is involved in this war. To me there can be no outer principle that can make true Brotherhood, it has to be for each individual to live in the light of his divine consciousness, and I believe each should be allowed to choose, to stand alone. This is a tremendous issue and it cannot be solved with a few words; it is the culmination of the ages, it is Karma; and we have to realize that great spiritual laws are being expressed through life today. I for one have to bow to these laws and keep quiet. There is no sacrifice that I would not make, but I have to wait and see what the way of sacrifice is for me; the matter is between each person and the God within.

MR. MICHAELIS: This morning as I sat here thinking of the privilege that was ours, my eye fell on the plaster cast of the cherub over that door and on the French flag near it. I tried to imagine what he would think as he looked back over the centuries of effort and thought, reviewing all that the great ones had done, and then I thought of what happened on Calvary Hill: surely he would feel that we had done pitifully little to justify it. Still, after thousands of years of effort here is the T. S., something that is continuous, that has courage to face its problem —and that reminded me of the dramatic story of that humble member of the Canadian mounted police who, riding through one of the great northwestern provinces in the storm and the gathering dusk, noticed an exceptional stalk of wheat, stopped at the risk of his life to gather it, and so made possible the cultivation of a form of wheat adapted to those northern latitudes, which has resulted in countless prosperous farms and thousands of sturdy men to fight in this war for France and for the cause of the Masters. In the T. S. we have people willing to face what will come from individual effort. We should be glad too that there are in the T. S. older students who can make it clear to us that Brotherhood does not mean the sacrifice of our convictions. That would indeed be a dangerous doctrine. Let us remember that the mobs who burned in the south enjoyed lynchings. Let us remember that each one of us has in him something of the German, something that loves sin; so each one may contribute something to this fight, as he chooses on which side he will serve. Men are dying in France for the great cause, we here are fortunate in that our poor pitiful sins can be made to do service, for

the conquest of them can give us something with which to fight, here and now, in the spirit of that greatest of all fighters, who in Gethsemane refused to allow us to expiate for our own sins. I believe that the triumph of our Lord will be hastened by what we have the wisdom and the courage to do here today.

MR. ACTON GRISCOM: One point which Mr. Mitchell made might, it seems to me, be given further attention; he spoke of fighting to the finish, and asked what this country would do when the first peace offer came from Germany. I have been asking myself what the proper punishment for Germany would be; how far the distinction between German autocracy and the German people can be made. It is very easy to become confused between the people who are doing these things and evil powers who are involved in their course of action. When I was a small boy I used to express regret for my misdeeds because I saw that I was going to get into trouble. Punishment usually followed, regardless of my half-hearted regrets, and then I found myself in some confusion, for I was conscious that my intentions at the time I was being punished were good, but down below the confusion I knew that I was only getting what I deserved. The tendency now is to let the child off from punishment if there is any feeble sign of repentance. This tendency must also apply to nations, and I think that we ought to clear up as much as we can the principles involved in the punishment that should be meted out to the German people.

MISS HOHNSTEDT: At the beginning of the war it was a long time before I could decide what side to take. I saw so many good qualities in the German people; but as I looked for light I found that where they were efficient they had turned their power to material ends, they had forgotten the mission of the soul and what we are here for. I knew then what stand I had to take; and since then my attitude has been, not peace at any price, but justice at any price.

MR. MITCHELL: I have been asked to inquire whether it would not be possible for those individuals present who would have liked to vote for Mr. Griscom's resolution, if it had been presented for action, to be given a chance to express their individual feelings and convictions.

MR. MICHAELIS: I move a vote of thanks to Mr. Griscom for the paper which he prepared and read to us.

It was moved by Mr. Michaelis and seconded by Mr. Mitchell that those present extend to Mr. Griscom their personal thanks for the resolution he had prepared, signifying in that way their agreement with the views expressed. This vote of thanks was passed amid much applause and the action was unanimous, with the exception of one person who declined to vote.

MR. HARGROVE: I am asked to speak before the resolution of the Committee is put to the vote. This resolution is based upon the first object of The Theosophical Society, Brotherhood. What does it mean? What is it all about? One speaker has said that this war is an outcome of Karma—so am I, and so is this building, so is the law of gravity; but you cannot ignore the existence of a thing just because Karma causes it. We have to deal with things as they are, and not as we wish them to be. Spiritual life is an outcome of Brotherhood. One of the most common mistakes in connection with the spiritual life is the idea that you should ignore facts. It would be a mistake to ignore the fact that one or two members of The Theosophical Society, even in this country, were pro-German. It would be foolish if we felt that, in order to be brotherly, we must not say what we think about the war, lest it should offend those members. Let us look at the thing in its simplest terms: suppose there were a member in a Branch, a friend of yours, who was pro-German. Should all the other members sit around in an artificial hush, and say—We must not say anything about the war; we must not do anything about it; that would not be brotherly?

Suppose we were to go back in imagination to the early days of Christianity. Imagine a family of Jews converted to Christianity—one of them did not believe in Christ, and those people sat around and said—Hush, we might hurt his feelings! Clearly that would not have been right or brotherly. So in a Branch, if we were to heed the mistaken advice to keep silent, we should be doing a grievous wrong to the minority. What we ought to do in a Branch is to go ahead and do the right thing. What is that? Think of H. P. B.—her principle of action was: speak the truth and abide by it. You have to say what you think, but do not be personal about it. To go back to the pro-German friend, and the Branch meeting we were imagining. Another member, we will suppose, makes a strong statement about the misconduct of Germany. To make that remark for the purpose of hurting the feelings of the pro-German, would be abominable. The motive must not be a personal one, but love of the truth and of justice. If a German member, because of such statements, made in that spirit, were to have his feelings hurt, he would show complete misunderstanding of the spirit and purpose of the T. S. If Miss Hohnstedt, having come to a splendid conclusion about this matter, had decided not to say anything about it, would she be representing the Society? She has, in this sense, the advantage of being of German origin; she can say—It is not a question with me of race or of ancestry; it is a question of Brotherhood. The more you love these people, the more you ought to desire that they shall suffer for their sins.

Are we blind to the fact that they sinned? I do not believe that we are as convinced of it as we ought to be. I do not believe that there are half a dozen people in this room who have read consecutively and carefully the report of the Belgian atrocities as given by the Bryce Commission, or the report of the Swiss Commission as to what took place in Serbia. Unspeakable and systematic atrocities have been proved, which were not the acts of isolated individuals but part of an organized policy of terrorism. It would not be possible in an audience in which there are women to describe things that were done over and over again by officers and men of the German armies. It is *sin;* frightful, horrible, monstrous sin. Let me ask whether, if your own child were to do such things, you would say, He is my own child, I must not punish him. Such infamies as those, and worse in some respects, are being perpetrated to this very day, in the belief that it is the only way to strike terror into mankind. In the name of Brotherhood, we have got to show them that such things are met with a punishment as terrible as the crime.

To the German member, who in many cases does not know the facts, the thing to do is to insist that for his soul's salvation he shall know them. It is not a question of blood being thicker than water; the more anxious he is to serve his nation the more clearly he must see that for the sake of the soul of his people it is necessary that they should learn that that kind of inhuman outrage brings down the wrath of God and of man, until it is repented of for ever.

There is another point: we are going on record on behalf of Brotherhood, and that brings us to a logical inference in another situation. We in New York are constantly asked by members of outlying Branches how to deal with complications that arise from the proximity of other Societies calling themselves theosophical. There are, without doubt, a number of such societies in New York, but they do not bother us. That is partly because it is a big city, and partly because we are not interested or concerned. We leave them alone, and they us—if they did not, we should wish to know the reason why. If in a smaller city there is a Branch of some other society meeting next door, even if you are friendly with individuals in it, is there any complication? I do not see it. You may have a very friendly feeling for people in different churches, but you do not feel obliged to go to their church, nor they to go to your T. S. Suppose that you lived in Utah, and an exceedingly nice Mormon asked you to

come around to the Temple, you might go from sheer curiosity but you would not keep on going.

Let us look at the facts. There is the Annie Besant Society (it used to be called the Olcott, the Adyar Society), and there is Mrs. Tingley's Society; they are just as foreign to The Theosophical Society as the Mormons are. It is difficult for those who have not been in the Society a long time to appreciate this, but it is so. You may say that a newly enrolled member of the Annie Besant Society was not mixed up with the past, did not attack Mr. Judge, has not violated the principles of our Society, etc.—but you overlook the fact that this person has joined the organization that did do these things, and so must partake of the life, spirit, and purpose of the institution he has joined. It is not a question of our meting out personal condemnation. The simple fact is that the other societies are in some respects working for objects diametrically opposed to ours. To pretend that they are working for the same thing is not to be brotherly but nonsensical. Do we not realize that the spiritual life is based upon common sense? Now to return to our resolution.

This resolution is based on Brotherhood, is built up on Brotherhood, and must of necessity result in Brotherhood. In drafting it, the question with your committee was not, how much can we say? but, what is the least we can say while obeying at every point the needs of the situation and your and our ideal of theosophic needs and standards? When you come to read the resolution, later on, you will find that there is a great deal in it. If you adopt this resolution, you will go on record as standing flat-footedly for the soul of this country, and as standing side by side, as far as you are able, with the cause of the Allies, which I suspect all of us believe to be the cause of Truth and of Righteousness. We believe that this war is no more than the appearance on the surface of an age-long conflict. You know that even the largest icebergs seen floating in the water have the greater part of their bulk hidden out of sight beneath the water. So it is with this mighty conflict between good and evil. Those of us who believe in Reincarnation know that we are going on, age after age, with this same war. What we are doing here is to reaffirm what we hope is in every case an age-long enlistment to fight under exactly the same banner under which we have already fought,—for the cause of Masters. We must all be devoutly thankful that this fight is now out in the open; that we need no longer keep silent—thankful that we have the opportunity to speak for the eternal Gods, whatever name we may give to them. Blood and race are not the issue. The question is to what extent have we given ourselves to that Cause, to what extent are we holding back, confused, doubtful, selfish—to what extent are we in it, body and soul, now and always.

In response to many demands for the question, the Chairman asked for a rising vote on Resolution No. 3, which had been considered at length. It was unanimously carried; one person present refrained from voting, either for or against. The Committee also had certain formal resolutions to present, but the Chairman asked that they be withheld and that the Committee should not be discharged until later—to give opportunity for any further resolutions that members might wish to submit through the Committee. The next order of business was the report from the Committee on Letters of Greeting, made by its Chairman, Mr. Johnston.

Report of the Committee on Letters of Greeting

The greetings are numerous and cordial and immensely interesting; I am sure that you would be delighted to hear them all if only there were time. There are a few which should be picked out from the rest because they are

distinctly messages to this Convention. The first is from Dr. Keightley. He has the honour of being the oldest member in the Society and is very dear to our hearts; no one is better loved. We had hoped that he would be here today, but his country felt that he was needed in England at this time. We shall hope that his country may see that others also may need him, and that we may have him with us before long.

To the Members of the Theosophical Society in Convention assembled:

The Members of the British Branch desire, through me, to send their heartiest good wishes for a happy and a successful Convention in this year:—

As we all felt last year, the world-war (and its effects) still occupies the attention of the greater part of the human race, and now nation after nation has been drawn into the whirlpool with the exception of those who cannot assert themselves because of their position, geographically. It would almost seem that one nation, in its search for world-domination, has succeeded in compelling all humanity to struggle for their existence as individual nations. An English author once pointed out that the law governing animal coalition was the struggle for life, and that the essentially human stage was only reached when that struggle for life was replaced by the altruistic law of struggle for the life of others. In short, self-assertion was to be replaced by self-sacrifice to the common good. It would seem that this is the lesson humanity has to learn, and that we, each in his own place and manner, have to make our choice between external, material benefits and adhesion to the principles which by great efforts on our part lead us to the increased and essentially human evolution.

And in this evolutionary progress, the objects of The Theosophical Society, with the proclamation printed on the back of each issue of the QUARTERLY, constitute a declaration of principles which can govern our path for a very long distance. I remember that in one point of indecision a watchword was given us:—"Avoid facts and stick to principles." The world is faced today with multitudes of facts. But the principles which lie behind the facts are neglected in the more obvious adhesion to self-interest. Therefore let us get away from facts, and by loyal adherence to principles which we know to be right in the evolutionary progress of man as man, liberate ourselves and mankind from the thraldom of material self-seeking. That thraldom is a slavery, and in the name of God we strive for freedom.

Here, the conditions of work and the exigencies of the military situation, still contrive to prevent the Branch meetings from taking place in the evening. In many places the streets are entirely dark, in others there is so little light that walking is dangerous, and the cars are infrequent, or do not run. In the north, some of the most active members are serving in the army abroad; almost all have some national duty to perform. We very slowly gain in numbers, and I am glad to say we have lost no members.

May next year find us at peace, but may no peace come until the lesson is learned.

ARCHIBALD KEIGHTLEY,
General Secretary,
British National Branch T.S.

There is a very welcome and sympathetic letter from South America, addressed to Mrs. Gregg, which I shall next ask the privilege of reading to you.

CARACAS, March, 1917.

DEAR FELLOW-WORKER:

With much pleasure I've read your kind favour dated 24th February, as well as the notice for the assembling of the Convention; and in accordance with them and their contents, I with pleasure send you the report with the Office-bearers and the new members of the Branch during the year 1916, as well as the credential for the representation of the "Rama Venezuela" in the coming Convention of the Theosophical Society.

The reunion of this body, in this critical moment for the world, we consider to be a supreme event; as one other proof—and that, conclusive—that the triumph of the Good Law is a fact.

United, truly united as we are, we send our salutation, our fervent gratitude, together with the wishes that the "Rama Venezuela" makes that the greatest success crown its labours, being as these are, the work of the world's health.

With best wishes,

I am, yours fraternally,

JUAN J. BENZO, *Secretary.*

MR. JOHNSTON: There are many other letters that I should like to read but this Committee must not trespass too far upon the time of the Convention.

THE CHAIRMAN: It has been customary for the Chairman of the Committee on Letters of Greeting to read selections from the letters, such as he thought ought to be called to our attention at this time; and a resolution has usually been adopted authorizing the editor of the QUARTERLY to print such other important letters as there was not time to read. I know of no further business that need interfere with the reading of additional letters but visiting members have indicated the desire to hear further from delegates about Branch work and particularly about the work of the New York Branch.

MR. HARGROVE: We could hear from members of the New York Branch at the Branch meeting this evening and I would suggest that we give Mr. Johnston time to read such of the letters as he specially wishes to read.

MR. MICHAELIS: An address by the President of the New York Branch has been one of the features of the Conventions which many of us remember with much pleasure. I hope that time enough may be left for such an address.

MR. JOHNSTON: Many of the letters that have come to the Committee deal largely with the details of Branch work. The principles to be brought out are those embodied in the letter from Dr. Keightley which I have already read and I think we might suspend the reading of letters at this point. It is usual at this point for some well-meaning person to move that the Chairman of this Committee shall reply to these letters of greeting. I wish to do what I can to discourage that resolution. The letters go directly to the Secretary of the Convention for the making of the Convention report and as it is some time before they can again reach the Chairman of this Committee, I think it would be more charitable and practical not to provide for something that is not likely to be carried out.

THE CHAIRMAN: Your pleasure is asked with reference to the recommendation of the Chairman of this Committee that the editorial board of the QUARTERLY be asked to include with the Convention report such letters as it feels could to advantage be incorporated. The vote to that effect was unanimous.

MR. HARGROVE: The Committee on Resolutions, having received no recommendations from delegates or members, asks permission to present the formal resolutions which are always passed; and which will conclude its work.

4. A resolution providing that Mr. Johnston or some other representative of the Executive Committee be requested to do all the various things that should be done with reference to the letters of greeting;—that leaves him a loophole, and perhaps he can get some assistance from Mrs. Gregg or Miss Perkins.

5. The usual resolution of thanks to the New York Branch for its reception of the Convention.

6. The usual resolution authorizing the visits of officers to the Branches.

The foregoing resolutions were unanimously passed; also the motion made by Mr. Mitchell and seconded by Mr. Michaelis, that the Committees on Resolutions and on Letters of Greeting be discharged with the thanks of the Convention. The Chairman then announced, 1. The meeting of the New York Branch at 8.30, to which all members and delegates were cordially invited. 2. The public lecture, to be given by Mr. Charles Johnston, at Hotel Saint Denis, on Sunday afternoon at half past three. 3. The tea to be given by the New York Branch at the Studio, following Mr. Johnston's lecture. There being no further business to come before the Convention, the Chairman asked for a motion to adjourn. Mr. Michaelis requested permission to anticipate that with a motion that the cordial thanks of the Convention be extended to Professor Mitchell and Miss Perkins, for their services as Chairman and Secretary. This motion, put by Mr. Hargrove, was carried. In response, the Chairman made the following brief address, after which the motion to adjourn was made, duly seconded, and carried.

THE CHAIRMAN: This closes our business; it does not close the life of our Convention. The true life of this Convention is but beginning. Many things have been said here, and it now remains to live them. Unless they are to be lived there were no need or use in saying them. Our putting into action of the principles declared two years ago was followed by the nation. In the spiritual world, as has been said, numbers are not the important thing—what counts is the extent to which spiritual principles are lived. We have said much to-day of war, because the laws of war are the laws of life. There is no compromise in war or in life; those who think there is must decline and die. Life is war. That is the cost every one of us must pay for our deepest life which comes to us from our Master.

To live that life—to make the divine live in us—means ceaseless conflict. If we are not willing to undertake that conflict, and to struggle daily to overcome all the manifold evil that is arrayed against us in our own natures, and which surrounds us in the external world, we cannot keep even the vision of the truth, and all that has been given to us will have been given in vain.

As we go out now, having listened to much, it behooves us to go out determined to live much. And in particular, when we read in these Convention proceedings the resolution that we have just passed, I hope that each and every one may lay firm hold upon the phrase "by the energy of sacrifice." It is only by sacrifice that we can win our way to victory, can keep our hold on life. What we have said is nothing unless we make the sacrifice. War, Sacrifice, Brotherhood—these things mean conflict, and we go forth to enter upon it.

ISABEL E. PERKINS,
Secretary of Convention.

LETTERS OF GREETING

ALTAGRACIA DE ORITUCO, VENEZUELA.

To The Theosophical Society in Convention Assembled:

FELLOW MEMBERS:

The members of the "Rama Altagracia de Orituco" greet you, and at the same time they desire to be united with you in heart, spirit and purpose. It may be said, we think, that the vigorous impulse with which The Theosophical Society has carried forward its spiritual work, since it was founded in New York, is the realization of the ideal of work initiated at the beginning by our dear Master H. P. B. Throughout, we see the fruits of that magnificent labour, appearing in science and philosophy as much as in religion and art. They show that they have perceived a glimpse of the inner light and that they are moving toward the common ideal of brotherhood. Therefore, we suppose that, although at present our Race is involved in material catastrophe and ruin, because of conditions created by the false concept that men generally hold of the purpose of life, yet beyond this can be seen the awakening in our Race of a higher spiritual consciousness, emerging with a new arrangement of things. That result is undoubtedly due to the efforts and consecration of The Theosophical Society.

Considering the universal conflagration, which affects us also, we believe in our "Rama" that we must give our attention to the consideration of problems such as those that the QUARTERLY has been explaining since the beginning of the European war. It has been waging a very serious campaign against the greatest forces of evil in the world. In our place we have coöperated and have followed the standard that the QUARTERLY has raised, working in accordance with it. The principles of love and justice need for their defense all our courage, and this is a good opportunity to serve them with valor and loyalty. This is an important fact of our theosophical life in the past year.

Furthermore, we have had the happy event of the publication of the translation of "Patanjali's Yoga Sutras," made by the "Rama Venezuela," from the English edition. In our "Rama" we are studying this remarkable book. Our work has followed the same plan as in previous years: meetings, readings, etc.

We wish earnestly that you may get full success upon the object and purpose for which you are to be assembled at this time.

Fraternally yours,

M. DE LA CUEVA,
For the "Rama Altagracia de Orituco."

CARACAS, VENEZUELA.

To the Convention of The Theosophical Society:

I come to fulfil the duty of rendering account of our labours during the past year; and with such motive I salute respectfully the Convention of The Theosophical Society in the name of the members of the "Rama Venezuela."

Those labours have been a simple continuation of those realized before, with the sole object of diffusing the Theosophical doctrine and spirit among the Spanish-American peoples. An important part of that program of work has been our review, *Dharma.* Inspired in the QUARTERLY, many of whose articles it reproduces, *Dharma* has managed to be, in this way, an echo of the profound cry of the Masters which arises continuously from the heart of that great nation called, with justice, the *stronghold* of Theosophy. Our work has not been an easy one. Several difficulties we have had in sustaining our Review, but it pleases us to be able to say that our Branch feels itself happy for having been able to conquer them, and also for having interpreted them as the most interesting proofs of its faith in the ideal of human fraternity and of its love for the cause of the Masters. It

pleases me, besides, to announce that the *Yoga Sutras of Patanjali* are already in circulation in America, translated and edited by our Branch; and we have the hope that their reading will awaken many souls to the life of things spiritual.

The Branch meets once a week; and in each there are studied theosophical books, subjects proposed among the members which are considered and threshed out; and generally the diverse matters which constitute our literature and philosophy are speculated on.

There is an indication which gives a clear confidence in the future of the Theosophical movement in Venezuela, and this consists in the sale, in promising manner, of books of our literature. This shows that there are readers of our spiritual matters. It is to be supposed, therefore, that later on that tendency will seek an atmosphere in which to manifest and live externally. It satisfies me to say that that future success is upheld and fortified by the fact that in the heart of our "Branch" there lives and prospers a faith certain of the triumph of universal fraternity, and labours according to the measure of its forces, for that triumph.

I offer the most cordial wishes that the labours of the Convention may manifest, for the welfare of the world, the thought and the will of the Masters.

F. Dominguez Acosta, *President.*

London, S. W. 3.

To the Members of The Theosophical Society in Convention Assembled:

The London Lodge sends greetings and sincere good wishes for the success of your deliberations. We are with you in spirit, and hope that the meeting may be a memorable one and that all may receive strength and inspiration for the work of the coming year.

The black cloud which hangs over mankind externally, affects especially the deeper things of life. They who could not see God in the sunshine and among the flowers, or recognize him in the smiles of their fellows, are beginning to hear his voice in the storm and to recognise the signs of his purpose in the depths of human suffering.

We know that the lesson each of us has to learn is a necessary one. May we have strength to humbly do our duty and to aid those whose duty is to help mankind in this day of trial.

Sincerely and fraternally yours,

M. Gordon Kennedy,
N. Kennedy,
Joint Secretaries.

ADDITIONAL BRANCH REPORTS

Walker, Newcastle-on-Tyne.

Dear Mr. Johnston:

On behalf of the members of the Newcastle-on-Tyne Lodge I am requested to ask you to represent us at the forthcoming Convention and to use our votes as occasion arises as you think best. We have not received word of any new resolutions to be put forward, so take it there are none this year. During the past year we have steadily plodded on in spite of the various difficulties which the war has produced, and have endeavoured to still keep before us that right spirit which seems to us the true drawing power of the T. S. As an instance of this may I be pardoned for quoting from a letter of a new member?

"I wish to convey to you how deeply I appreciate the kind thoughts and wishes you have addressed to me. It is very helpful to come among friends with such large sympathies. The T. S. has many attractions, and this striking one is very encouraging and surely an inducement to join the Society. I have perhaps a little knowledge of what true greatness means and I hope to learn more as time goes on. I felt the atmosphere, the first evening I attended the meeting to be one of hearty goodwill, and am very glad of the privilege to join the Society. I do hope that I will be able to realize the possibilities before me, that I may indeed become an active member and worthy the name."

Believe me to be,

Yours sincerely and fraternally,

E. HOWARD LINCOLN,
Secretary.

KRISTIANIA, NORWAY.

In the past year the Karma Branch has as usual continued its meetings once a week in the evening except in September, October and November, when meetings were held every fortnight only. During the Summer 1916 the meetings were suspended. As a rule the meetings have been conducted by Colonel Knoff, who has selected pieces mostly from the theosophical literature, and commented on them. Afterwards there has been a discussion in which those present have taken part with great interest. The door has been kept open to all.

In December last one of our earliest members, Mr. Carl Sjöstedt, passed away. The Branch has felt this loss deeply, being much indebted to Mr. Sjöstedt for his faithful work, especially at a time when his help was greatly needed.

The great stir in Europe at the present time seems to draw the attention away from our little Branch. Meanwhile, we are trying to keep up our work, knowing that every effort to support the Theosophical Movement is valued and valuable; and we are confidently looking forward to the time, when the raging conflict is over, trusting that good must prevail and that evil will be overcome.

ANNA D. DAHL,
Secretary.

AYLSHAM, NORFOLK, ENGLAND.

DEAR SECRETARY:

I have no activities to report for this year from the Norfolk Branch of the T. S. as all the members are scattered,—one is a prisoner of war in Germany and two others are away doing "War Work." So it is not possible to hold any meetings, but we try to read as much as possible, and we keep up our interest in T. S. activities. We read the QUARTERLY with keen interest and have found so many of the articles, especially on war subjects, most admirable. There have been no new members in the Branch.

We send cordial greetings and all good wishes to the Annual Convention of T. S.

Yours fraternally,

HOPE D. BAGNELL.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

VIRYA BRANCH, DENVER

We can only send our greetings this year to the fortunate members attending the Convention. Protracted absences and illnesses here have caused some changes in the apportioning out of Virya work and in the number and character

of our meetings, now held only on the first Sunday of every month. While nothing can compensate for our temporary absentees, we have noted in the attendance of visitors, a marked increase, numerical and dynamic. Our new quarters are more accessible to street cars, in a closer-in neighborhood. While no new members have been added, these increased individual activities and facilities have brought about a wider-spread interest in somewhat newer circles. Attendance is more regular and prompt, and curiously new in quality. The meetings are enriched by the presence of several acquaintances who may never join the T. S. (being satisfied with their own modes of thought), but whose gracious and stimulating presence and friendly spirit in discussion, evokes appreciative theosophic response. We are learning hard problems in paradoxes: To be tolerant, flexible, and courteous, while at times, conscience demands firm treatment of the alien views of passing guests from other Societies, is one problem doubtless not confined to our little area of Branch-consciousness.

Deeper questions than those of mere adaptability and flexibility of method, confront each personally, brought to light by our winter's study of articles from the QUARTERLY on "A Rule of Life." We take them in connection with the older but identical teachings of the *Gita.* In tracing the parallelism between the *Gita's* simple yet mighty Manual of Warfare against evil, with these elementary yet subtle modern teachings regarding Discipline and obedience in practical Theosophic life, in the working world of today, we have been confronted by problems and paradoxes, great and small; world-questions, and personal questions, hard to reconcile with public discussion in a parlor full of strangers. We begin to suspect that it is not only a race-weakness, but a grave individual aversion to implicit obedience, and the recognition of superior officers, which retard our spiritual growth and make life painful instead of simple and spontaneously happy. These articles on methods of discipline have unearthed startling discoveries in each one's interior field of thought and emotion. They have ploughed deep, and the harvest of good seed-thoughts is a matter of patient waiting. They have drawn deep furrows (with what at the time seemed like "harrowing effects") upon us all, members both new and old, and friends, acquaintances, passers-by casual, or otherwise. Our's seems to be an intensive field, more overworked than neglected at present. Perhaps one of the greatest difficulties is in feeling the necessity for our existence, among so many noble and enthusiastic workers along somewhat similar lines. The absurdity of our lack of numbers, strength, opportunity, etc., would annihilate the Virya were it not that wiser Branches than our's had made from even smaller beginnings a Cause whose effects will be obvious a thousand years hence. Since we are here, and hard at such ancient tasks as these of reconciling each one's need of freedom with the self-sacrifice of each to all, (and the need of absolute joy in our self-imposed discipline,) we may take comfort in the belief that we are important enough for the very existence and continuance of the Branch life to be a genuine little miracle of the Master's care and protection. In a world of warring elements and factions and dissonances, the presence of our Theosophical Society is to many of us—watching it nourish, reconcile, explain and transmute our lower natures into higher heavenly consciousness—the best and most practical proof of the great miracle of the Master's Love. How can we be other than grateful for the help so faithfully extended us all since each first entered the ranks? During the year just past, each member of the Virya has felt more than usually glad of membership and appreciative of the Society's beautiful sympathy and interest in all the activities of all its scattered branches.

Faithfully yours,

THE VIRYA BRANCH.

Pacific Branch, Los Angeles

I hardly know what to say in regard to the information about special work that is desired. We have one member who has been working with a so-called "Voluntary Co-operative Association," for the uplift and benefit of down and out humanity, supplying them with material assistance, and propagating the Theosophical doctrine among them as well as can be done; and the same member has joined the Congressional Church for the helpfulness of the members in coming to an understanding of the inner meaning of the Bible, so far as he is afforded the opportunity, in harmony with our teachings. Two lady members are in correspondence with friends in other parts of the country on Theosophical subjects, and one of them, a teacher in the Indian school at the —— agency, subscribed to the Quarterly, I have been told. One lady and one male member of the Branch circulate the Quarterly gratuitously among their friends; this coming issue, nine such copies will be circulated. Another male member is proselyting among his friends in a city adjacent to this city. Another male member conducts correspondence on Theosophical matters with absent friends, and looks after the sale of the Quarterly in the stores, and makes himself generally useful in Theosophical matters during the day with callers at the meeting room.

We all wish you well, and regret that some one of us has never been able to attend a Theosophical Convention. With much love,

Sincerely,

Alfred L. Leonard,
Secretary.

Indianapolis Branch

We are few in number here but we are doing Theosophical work in many ways. A class of students, who are at work with the *Ocean of Theosophy,* appear to be very much taken by its contents. It's a hopeful sign, when people get interested enough to ask many questions about the different statements in the *Ocean.* The effort to make the *Ocean* fill the place it is expected to fill adds real fire to our meetings and makes the members feel that the time has been well spent. Every Friday afternoon, for two hours, we have something going on in the class that keeps them very busy.

The members of the class carry the seed to places where it takes root, and soon we have another member. Better still, the members of the class are beginning to understand that the Theosophical study has nothing to do with opinions or beliefs; that it is a life that must be lived. to know its real meaning.

I hope the Convention will be what all expect it to be, and that the Master's blessing will be with your efforts.

Fraternally yours,

Geo. E. Mills,
Secretary.

Aurora Branch

Our Branch has for one year adhered to the plan of taking the Sutras of Pantanjali, in their successive order, as the subject of daily meditation—comparing individual results at our meetings. So helpful did we find the exchange of thoughts, that along in August of 1916 we decided to embody our notes in a rather more permanent and amplified form. These were typed, and placed on file at our lodge rooms, and are open to the members who care to peruse them.

At this date we have completed the first book of the Sutras, and after tak-

ing one afternoon for the examination and summary of the principles involved, and whatever practical application we have deduced from our understanding of them, we will begin the second book, in the expectation that, as we seek Truth, Truth will be revealed to us, to the glorious end that it shall abide with us.

Along with this central activity we have completed the reading of *Ancient and Modern Physics,* and *Memory of Past Births.*

With sincere greetings from the Aurora Branch to those friends whom, not having seen, we yet do know, I am,

Fraternally yours,

JULIA A. HYDE,
Secretary.

THE ROLL OF HONOUR

A COMMUNICATION FROM THE PRESIDENT OF VENEZUELA BRANCH

Angelo Santos Palazzi, member of the "Rama Venezuela" was married, with three children. He enjoyed a fair share of wealth. Three years ago he established himself with his family in Barcelona, Spain. He was generous and bright, of fine spiritual qualities and worked for Theosophy. As soon as the war began, he believed it his duty to fill the place of a soldier in the army of France. Separating himself from his wife and three children, the little family he loved much, he went forth to fight. He was decorated for valour, and now we have received notice of his death, bravely fighting in the Vosges Mountains. He died victoring France.

Please strike out his name from the book of members of the Society; and communicate the news to the other companions.

Fraternally yours,
F. DOMINGUEZ ACOSTA.

FROM THE TREASURER'S OFFICE

Members are requested to note that many dues are in arrears for the year 1917, which has just closed. Prompt payment would be greatly appreciated. According to our By-laws, dues for the year 1918 became payable on April 30th, 1917; and it would greatly facilitate the work of the Treasurer's Office if all 1918 dues were paid within the month of July. (In case any member does not find it convenient to pay at this time, please send in a word to that effect.) The dues are $2.00 for each member; and of the $2.00 received from each member $1.00 is applied as subscription money for the payment for the magazine that is sent to each member without additional charge.

H. B. MITCHELL,
Treasurer T. S.